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The Teachings of Jesus

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THE FIFTH OF SIX ARTICLES BY PROF. ORR.

One thing which the late Prof. G. J. Romanes tells us specially impressed him in his return from unbelief to faith was that, in contrast with the words of other great teachers, even such as Plato, the words of Jesus do not become obsolete with the lapse of time—do not grow old. He did not know of any part of Christ's teaching which the subsequent growth of human knowledge has had to discount.* This is what must be true if Jesus is indeed the supreme and final revelation of the Father. Such a revelation as his cannot rest on mere authority. It must shine in its own light, and discover its Divine character by its abiding truth and power.

*Thoughts on Religion, p. 157.

I.

To set the teaching of Jesus in its right connection with his total revelation, it ought to be remembered, first, that, all-important as the teaching is, it is *not the whole* of the Revelation, or perhaps even the most fundamental part of it. Behind the word of Jesus stands *ever the Person*, and the whole impression of God which the Personality makes.* To this everything about Christ—character, acts, works of mercy, equally with words—contributes. The miracles of Jesus, e.g., are as rich in revelation as the parables. This is not to say that Jesus was more than teacher—more even than prophet. He did not come merely as the bearer of a verbal message from God to men, but was himself the embodied revelation—"the Word made flesh" (John 1:14). He did not simply utter *truths*, but was himself "the Truth" (John 14:6). His revelation was as unique as his Person and mission were unique. Hence he could say of himself, as none other could: "He that hath seen me hath seen the Father" (John 14:9; cf. i. 18). It is this conscious personal relation to God which gives his sayings the depth, meaning, and authority which they possess.

A second consideration important to be borne in mind in this connection, though often forgotten, is that Christ's words are not to be treated as isolated utterances, or taken out of their con-

*"What (Christ) revealed cannot be exhibited in a catena of quotations from his teaching. To quote his word only is to leave out the larger half of the revelation which has come to us through him. He himself is the truth, the light, as well as the life of man, the very Word of God."—Dale's *The Atonement*, chap. 2.

text in previous revelation. One thing never to be lost sight of is *Christ's relation to the Old Testament*. These ancient Scriptures were, as already seen, the Word of God to Jesus. He constantly assumes their truth and the reality of the revelation embodied in them. His consciousness rooted itself in that older revelation. He moved in the circle of its conceptions about God, man, the world, sin—everything. This is a thing to be kept in mind even where it is not definitely expressed. There is much which we do not find, or find only hinted at, in Christ's teaching, simply for the reason that he takes it for granted, and assumes that his hearers knew it, and took it for granted as well as himself. The plain fact furnishes a clue to the solution of many things that occasionally have caused difficulty.

There is, however, another side of Christ's relation to the Old Testament in his teaching which must not less be taken into account. While Jesus in the fullest way attached himself to the Old Testament revelation, he yet, as *Goal and Fulfiler* of that revelation, placed himself in the most exalted relation to it (Matt. v. 17). He took up, as Son of Man, a *lordly, discretionary attitude* towards it, abrogating its imperfect provisions, deepening, spiritualizing, expanding its precepts, lifting it up to the level of his own higher dispensation. Instances are seen in his broadening and spiritualizing of the precepts of the law in the Sermon on the Mount (Matt. 5), in his teachings on the Sabbath (Matt. 7:8), on ceremonial purifications and distinctions of meats (Matt. 15:10-20; Mary 7:19, Revised Version), on divorce (Matt. 19:3-9). It follows, that in Christ's teaching, even what is taken from the Old becomes transformed (cf. 1 John 2:7, 8). Ideals are changed. The commonest words take on new meanings. There is, to borrow a phrase from a philosopher of very different spirit from Christ's (Nietzsche), a "transvaluation of all values." Old things pass away in Christ; everything becomes new (cf. 2 Cor. 5:17).

II.

Approaching the actual teaching in the light of these considerations, we are struck at once by the *loftiness, the originality, the universality* of Christ's conceptions. Petty, local, national limitations fall altogether away; we are in presence of the *abiding and eternal*. No shallow, trivial utterance of his can be pointed to in any of

the Gospels. Eschewing merely secular controversies (Luke 12:14), he deals with deep, enduring principles—with those master truths which furnish light and guidance to each succeeding age. It is this, as has been remarked elsewhere, that gives his words weight. "Each age as it comes round finds them fruitful in applications to itself. Jesus commits himself to no one side in party politics; to no one denomination or party in the church; to no one form of church government or action exclusively; to no one mode of social organization; to no one solution of the question of capital and labor, of rulers and subjects, of rich and poor. The reason is that the solution of these questions proper to one age or stage of society might not be the solution to another, and Christ is not the teacher of one age only—else his words, like those of all other teachers, would become obsolete—but the teacher of all times and all ages. Hence his words never grow old; never are left behind in the world's progress.*"

*The Bible under Trial, p. 251.

Reference was made above to Christ's creation of a *new scale of values*. His ideals and standards on most things—e.g., on blessedness (the Beatitudes), on greatness (Matt 18:1-4; 20:25-29), on wisdom (Luke 12:16-21), on wealth (Matt. 6:19-21; 19:23-26), on the chief good itself (Matt. 6:33)—are an all but complete inversion of the standards customarily accepted in the world. Whence this change? It arises simply from the new *center* of Christ's teaching—the new standpoint which he occupies in looking at everything. His teaching is ruled, as Browning would put it, by the ideas of God and the soul. This leads to a transformation in the conception of values—of the relative values of the material and the spiritual, of the temporal and the eternal, of the goods of the body and the goods of the soul. The world's judgments on these things are turned upside down.

As a concrete instance with present-day bearings, take the question of *wealth*. Christ preached no crusade against private property, or the possession and enjoyment of the fruits of one's own industry or diligence. This was neither his mission nor his desire. His real teaching on worldly goods may be summed up in the following principles, with their corollaries:

1. The *true goods* are the imperishable goods of the soul. These are in every case, and at all times, to be put first. This because they are spiritual, incorruptible, eternal (Matt. 6:19-24). Nothing is to be permitted to usurp their place, to wean the heart away from them, to compare with them in value (Matt. 6:33; Luke 10:42).

2. The goods of the body—worldly possessions—are *never to be held merely for self*, but under stewardship to God, and as a means to the wider ends of love in humanity.

From these principles are deduced at once Christ's warnings: (1) Against the *hoarding* of wealth, i.e., its accumulation for its own sake, or for selfish ends (Matt. 6:19, 21; 19:23, 24; Luke 12:16-21). (2) Against the *selfish use* of wealth (Luke 14:12-14; 16:19-25). (3) Deepest of all, against the *law of wealth*, or covetousness (Luke 12:15; cf. Col. 3:5; 1 Tim. 4:10; 6:17).

Christ constructs no theory of society, but a society modelled on his spirit would embody

these principles. What a transformation it would involve!

III.

While Christ thus lays down principles which affect earthly and social conditions, it is already evident that the chief parts of his teaching relate to *something higher*. What that something is summed up in the comprehensive expression "*the Kingdom of God*." His Gospel is the Gospel of the Kingdom. The righteousness he expounds is the righteousness of the Kingdom. The Kingdom is the *summon bonum* for man (Matt. 6:33). Before, however, analyzing the content of this rich idea, it is desirable to glance at some of the great truths which it presupposes. Here again the grandeur and enduring character of Christ's teaching will become manifest.

What are some of the *great themes* on which Christ is found most frequently speaking? Are they not God, man, sin, righteousness, salvation, the hereafter? On all these topics we see how Christ, on the one hand, connects his teaching with what had gone before in the Old Testament, and how, on the other, he carries it up to higher and more spiritual plane.

1. In Christ's doctrine of *God*, for instance, there might seem little that is absolutely new. Christ never thinks, any more than the Old Testament does, of *proving* God's existence. He takes God, with all his well-known attributes of eternity, omnipresence, omnipotence, holiness, etc., for granted, and does not reason about them. Similarly, Jesus does not argue about a Divine *Providence*, but assumes it, and draws from it the lesson of trust in the Heavenly Father (Matt. 6:25 ff.). Yet what an incalculable advance is involved in this doctrine of a heavenly *Father* interpreted as it is by Christ's own consciousness of Sonship! And what an extension is given to the thoughts of God's love and forgiveness by mercy!

2. Or, take the doctrine of *man*. Here again Jesus accepts the Old Testament view of the creation (Matt. 19:4-6), nature, and destination of man—a destination to a life of sonship, forfeited by sin, restored only by redemption. But how much more deeply does he penetrate to the core of man's spiritual being, and assert for him, as individual, an infinite value in God's sight. Christ strikes down to that which is *universal* in man; looks at man in his capacity for spiritual and immortal life; drops wholly out of view accidental characteristics of rank, age, sex, nationality, culture; seizes only on the essentials of man's nature. This is why his teaching endures, why it is adapted to every race and every stage of culture.

3. What, again, can be more penetrative and spiritual than Christ's teaching on sin? Sometimes the assertion is made that Jesus has nothing to say on the *origin* of sin—knows nothing of a *fall*. But sin certainly was not to Jesus a natural, necessary, or normal state for man. He appeals to the Genesis narrative of man's origin on the subject of marriage (Matt. 19:4, 5); it is not likely he would ignore it on the subject of the origin of sin (cf. John 8:44). It is sometimes said, again, that Jesus knows nothing of hereditary evil—of *original* sin. But does he not? Is there not in his declarations the constant implication of *universal sin*? Is there not, further, a positive tracing back of sin to a fou

evil thoughts," etc. (Matt. 15:19). In John's Gospel regeneration is a first article of his teaching (3:3-7). Here, as before, Jesus relates himself to, and presupposes, Old Testament teaching in such passages as Gen. 8:24; Psalm li. 5, 10; Isa. 1:5, 6, etc.

4. Christ teaches the freeness of salvation, and connects this in well-known passages with his own Person and redeeming death (Matt. 20:28; 26:25-28; John 3:14-16, etc.). The subject is dealt with in another connection.

5. Reverting for a moment to the secular side of Christ's teaching, it should be observed how, as in other things, Jesus takes over the Old Testament idea of the world. Jesus was no pessimist. He accepts the world as God's world, God's creation (Matt. 6:26-30); as, therefore, in itself good, though sin has so woefully defaced it. We see in the parables how he recognizes the whole wealth of natural human relations; the full variety of human talents, occupations, and interests. This is a thing forgotten by those who urge that Christ has no eye for the secular side of life. He sees it all, but has an infinitely higher mission than to occupy himself with the finite aims. His Gospel is the regulating principle of the whole.

IV.

It may now be seen in part what Jesus means when he speaks of "the Kingdom of God." That expression, on his lips, is vast and many-sided in significance, but we appear to get to the core of it when we interpret it to mean simply *the supremacy of God in human hearts and human affairs, and in every department of these affairs*. The Kingdom of God begins within, in the new life imparted to the soul by Christ, but it is not intended to remain within. It is to work itself out into every department of human life, till the whole is brought under the rule and direction of God. "Thy Kingdom come," "Thy will be done

on earth, as it is in heaven" (Matt. 6:10, 11). On the Divine side, the Kingdom is the sphere of God's fatherly and gracious rule, and of the bestowal of all spiritual blessings: as on man's side it is the sphere of the realization of the Divine righteousness.

This is the earthly aspect of the Kingdom, but there is the other—the *eschatological*, or, as some would now name it, the *apocalyptic*—on which, largely as it bulks in Christ's teaching, only a word can here be said. Jesus does not look for the perfection of his Kingdom on earth, but sees its consummation in eternity, connecting this with his own *Parousia*, with resurrection, and with judgment. It is becoming customary to say that these are elements derived from popular Jewish apocalyptic beliefs—elements which enlightened Christianity must drop off. It might be shown, on the other hand, that they are elements which spring from the depths of Christ's own consciousness, and which cannot be ignored in any just view of his teaching. The Jewish apocalypses could not have produced them.* Jesus knew that he would die and would rise again. He knew himself to be King and Lord of the Kingdom he had founded. He confidently looked forward to a time of triumph and visible manifestation of the Kingdom with which he would be personally identified. Of day and hour he would not speak (Matt. 24:36; Mark 13:32), though he foretold that there would be nearer preludes of that final event (Matt. 16:28; 24:34). However delayed by the slow course of providence, or by the unfaithfulness of the church itself, that day will surely, in the Father's good pleasure, come. It is for those who trust their Lord's word to watch and pray for it (Matt. 24:45-51).†

*Cf. G. A. Smith's *Jerusalem II.*, pp. 540-41.

†For fuller discussion of this subject in its different aspects, see the writer's *Sidelights on Christian Doctrine*, chap. 10.

How May One Obtain Religious Poise?

REV. J. H. JOWETT, D. D., NEW YORK CITY.

Text: "Rejoice in the Lord always; and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." Phil. 4:4-7.

There is no more exquisite and inspiring promise for the Christian believer than the one enshrined in the apostle's familiar words, "The peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus." But too frequently we cut out the promise and ignore the surrounding conditions in which it is to be fulfilled. There must be no mutilation of the text. We must take it in its entirety, with its remote, and yet vital relationships. We cannot have rivers without gathering grounds. We cannot rear flowers and fruits, and yet ignore the elementary conditions of horticulture. If we would have the Divine bounty we must pay heed to the human preparatives. If we would possess "the peace of God, which passeth all understanding," we must set our wills in the line of purpose and endeavor disclosed to us by the Apostle Paul. And, therefore, I am concerned rather with the suburbs of the great prom-

ise than with the promise itself; or, rather, I am concerned with the human ministry, and not with the Divine issue. How, then, are we to prepare ourselves for the possession of the peace of God?

I. First of all, we are to cultivate cheerfulness. "Rejoice in the Lord always." Now it is essential to notice that this is imperative. It is not friendly counsel offered to the mind. It is a military challenge addressed to the will. It is an inspired command to enlist the will in the cultivation of a cheerful life. For cheerfulness is not a passive acquisition. It is largely a fruit of action. And because the word comes to us in the energy of a commandment, the grace itself is presented in the form of a duty. It is every man's duty to be cheerful. It is his duty to be cheerful in spite of temperament. For temperament is not the final word upon the matter. There is too much fatalism even in Christian speech about the natural temperaments of men. Behind the temperament is the will; and temperament can be changed just as we can change temperature by the opening of windows and doors. And it is a man's duty to be cheerful, in spite of circumstances. If heredity is not to master us, no more is environment. We are under obligation to be

cheerful even in the realm of desolation and night. Of course, I am not speaking of laughter, and jocularly and light frivolity. I am speaking of that fine disposition which ever sets itself to the detection and appreciation of the light in the dark sky, of the flowers in the arid waste and of the wonderfully gracious bounty of frost and snow.

But what is it possible for us to do in the culture of a cheery disposition? Well, first of all, every man has command of his attitudes. He can select this angle or the other angle; he can choose his point of view. He can take up his stand at Expectation Corner! He can have a window open that looks toward the sunrise. He can establish himself like a house which I saw the other day, and which bore the suggestive name of Mountain View, and which looked out upon a glorious panorama of majestic heights. I do not say that a man can become expert in this practice in a day, but every man can at once begin to cultivate the gracious habit of taking his stand where he can catch the sunlight, and so be enrolled in the honorable list of those who "watch for the morning."

II. And then, in the second place, every man has command of his positive actions. That is to say, he can go or refrain from going. He can speak or refrain from speaking. He can look or refrain from looking. He can do a gracious deed or decline to do it. He can plant roses or thorns. He can praise or censure. These are among the simpler possibilities of daily life, but in them there are hidden the secrets of cheeriness and depression. For our actions are retroactive. We warm ourselves at the fire we light for others. When we attempt to cheer a brother, cheerfulness becomes our own grace. When the partially benumbed man on the Alps crawled toward his equally benumbed brother, and sought to restore his animation, the effort brought the circulating life again to his own veins. The man who goes out to lift another out of bondage will find that he has emancipated himself. "He that loseth his life shall find it." This is the first preparative to the possession of the peace of God.

III. And the second counsel given by the Apostle Paul is this: Cultivate reasonableness. "Let your moderation be known unto all men." Let me again note that the word is an imperative. It is not a kindly exhortation, but a decree from the throne. The matter is not left to the exigencies of temperament. No man can find any justification for an unreasonable life. And I think we are sometimes unwise in seeking excuses for one another. "We must bear with him! It is his nature to be extreme and violent? He can only color bills for the boardings; he cannot paint dainty vignettes! He must exaggerate!" All of which is sheer nonsense. It is within every man's power to cultivate "sweet reasonableness." We are to wear this garment as opposed to a spirit of bitter contentiousness. And is there any peril more prevalent in our time than the love of strife for strife's sake? How easily we lose the motive of the campaign in the fierceness of the immediate battle. How easily we become partisan, and lose the friendship of Christ! And how easily we make terms with exaggeration for the sake of winning a brutal victory! Never was there a greater need for apostolic "moderation" than in our own time.

We further need to cultivate a "sweet reasonableness" as opposed to a spirit of self-assertion. Every one is familiar with the marvelous power of self-restraint. There is something magnetic and dynamic in a strong reserve. And the obligation is laid upon every man to cultivate a saving dignity, and to guard against injurious exaggeration in thought and speech and deed.

IV. And lastly, the apostle enjoins the cultivation of calmness. "Be anxious for nothing." We are not to allow our faces to become furrowed with wrinkles. We are not to irritate our mind with distractions. We are not to worry ourselves into impotence and imbecility. We are to be calm, collected, cool.

1. And the apostle completes the counsel by informing his readers how this grace of serenity is to be found. "By prayer." And the apostle distinguishes "prayer" from "supplication." Prayer is the exposure of the whole inner life to God. It is the bringing of the "naked spirit" into the Eternal Presence. It is not so much speech as breathing; not intercession, but realization. It is what Madame Guyon counsels in her "Methode of Prayer." She teaches that prayer is never matured until speaking dies, and spirit faces Spirit in the mystic silence of the secret place. I think this is a spiritual exercise which is too much neglected in our day. Even Christian people limit their conception of communion to the presentation of immediate needs. We ought to "ascend the holy hill" at times for the sole purpose of breathing the heavenly air. I heard a man say the other day, "When my nerves begin to get a bit unsteady I hurry away to the pines!" And there are seasons in human life when what we urgently need is to get away to the hills or God, into "his wind that bloweth healthily our sickness to heal."

2. And calmness is further to be cultivated "by supplication." For, of course, we are to have fellowship with God, not only for the holy ministry of a quieting air, but for definite intercourse concerning particular things. When we enter the Presence chamber with definite requests we shall find that some of them die away as soon as we state them to our God. In his presence the desire dies, the appetite is gone, and we no longer want the very thing we came about.

I loved to choose . . . but now,
Lead thou me on!

Other requests will be firmly denied. We think we are asking for bread, and all the time we are asking for stones, and our Father is too gracious to give us what we ask. Other appeals will be answered just as we make them. Our will and God's will are perfectly one, and the Divine response will come in the expected way. And still other requests will be answered infinitely better than we ask. The lame man asks alms, and he receives power to walk. And we ask for the removal of a burden, and we obtain an addition to our strength. We desire the passing of an unpleasant task, and we obtain new sight to appreciate its glory. And so do prayer and supplication bring unto the spirit the calmness which is the preparative to heavenly peace.

3. And the third way in which calmness is to be cultivated is "by thanksgiving." For this, surely, is a most essential element in the preparation of the soul for Divine peace. I am convinced

(Continued on page 567)

ILLUSTRATIVE DEPARTMENT

Present-Day Parables

S. A. WILSON.

The Railway and Religion. (636)

A request for a Christian teacher was received at Hankow from a place eighty miles away. The application greatly surprised the mission authorities, but the teacher was sent, with splendid results. Asked, some time afterwards, what had prompted the request, one of the leaders replied, "The railway." When their original prejudice had worn away, they had been forced to admit that only clever men could have invented the railway, the telegraph, and the telephone, and they asked, "What is the religion of these people?" Thus admiration stimulated curiosity, which in turn led to a triumph for Christianity.—*S. S. Chronicle*.

Four Miles a Day. (637)

Twelve men who surveyed a section of the railway in British America on one particular day made only four miles. Each man dragged his own toboggan. At every step the snowshoes would sink in the slush. The snow and water would freeze to them. Every snowshoe was a load. The sledges were loads. The men ate their biscuit and bacon on the ice amid cold and misery. But doing their level best on that day they only made four miles.

Yet the train will skirt that lake at perhaps fifty miles per hour. And the passengers in the splendidly lighted coaches will owe many of their comforts to the heroes who only made, amid slush and cold and misery, four miles a day.

The world has had many four-mile-a-day heroes. The of the fifty-mile-an-hour era will do well to cherish the memory of the splendid pioneers who through toil and suffering, secured for them the things for which it is not possible ever to fully repay them.—*East & West*.

The Sign of the Cross. (638)

On a preaching tour in India, a missionary was once asked for a copy of St. John's Gospel. Conversation proved that the applicant was also acquainted with the Synoptic Gospels, and was at heart a Christian. "You look like a Brahmin and wear your sacred thread. You pass for a Hindu, and when you die will be cremated after non-Christian usage." Baring his arm he showed a cross tattooed permanently in his flesh, and replied, "No, after my death they will know I am a Christian by this sign."

India is unconsciously moving toward Christ. In fear of persecution and worse, multitudes become Christians at heart, and do not come forward for baptism.—*S. S. Chronicle*.

Pictures on Memorial Walls. (639)

I went to see an old soldier who was blind. "What do you do in these dark days?" I asked. "Thank God," replied the veteran, "for fifty years I had my sight, and I saw Abraham Lincoln, and now all the old scenes come back

to me, for when I lost my sight I gained a new power of memory." You young men are now planting gardens of God within your spirit, or you are making morasses of desolation and filth and squalor which will come back to you in the days to be. You have to ask yourself the solemn question: With what shall I people my present life? What pictures shall I hang in this great gallery? Shall these things be as angels of God when old age descends upon me and night begins to thicken, or shall they be foul and pestilential things that haunt me? Amid all the buoyancy of life you are where Shackleton was. Knowing what he had to face, he left food in certain places on his route, and when starvation days came he fell back upon those places, and was thus saved from a horrible fate. Every impression derived from your deeds today is as a photograph, and the film will one day come back and flash forth with startling freshness.—*S. Parkes Cadman*.

The Force of Example. (640)

A railroad conductor once went with a large company of fellow conductors on an excursion to a certain city. They arrived on Saturday night; an attractive trip had been planned for the next day. In the morning the gentleman was observed to be taking more than usual care with his attire, and a friend said to him: "Of course, you are going with us on the excursion?" "Oh, no," he replied, quietly, "I am going to church; that is my habit on Sunday." Another questioner received the same reply. Soon comment on it began to pass around, and discussion followed. When he set out for church, he was accompanied by one hundred and fifty men whom his quiet example had turned from a Sunday excursion to the place of worship.—*S. S. Chronicle*.

Something to Pray to. (641)

The children of a city banker in Mexico went to the home of one of our personal friends who has a large lumber plant some distance from the city, in order to escape the dreaded contagious diseases which so seriously swept over the city. Upon kneeling down to say their prayers the first night, the children earnestly asked to what they should pray, because they saw no saints. The hostess said they should do the best they could under the circumstances. But they insisted that they could not pray unless they had "something to pray to." Looking around they saw a picture of a little dog on the wall. "Well," they said, "let us say our prayers to the little dog tonight." They did so that night and continued doing so every night.—*Woman's Missionary Friend*.

American Profanity. (642)

The Rev. Dr. Scudder, the celebrated missionary to India, on his return passage, while standing on the deck of the steamer with his

son, heard a well-dressed man using profane language. "My friend," said the doctor, "this boy, my son, was born and brought up in a heathen country, but in all his life he never heard a man blaspheme his Maker until now."

On Worship Day. (643)

The rage for female education struck an ancient city of China and the Mandarin looked about for a woman teacher. It was a blow to find that the only woman who knew enough was the Methodist preacher's wife, educated in a mission school. So in all his overwhelming magnificence of attire and equipage, he approached the humble parsonage and condescended to ask Mrs. Auspicious Cinnamon Liu to become the teacher at a salary considerably more than the preacher husband was receiving. "Of course," he added, "you will teach on Worship Day." This woman, unusually diminutive, drew herself up till she seemed to add a cubit or two to her stature and said, "Not for a thousand taels a month." And the great man actually had to come to her terms. For two years she has been teaching this government school for girls. She has even been permitted to talk to her pupils about Christianity, and has been welcome in their homes where she has told the gospel story, while on Worship Day, some of her pupils have come regularly to the chapel.—*Woman's Missionary Friend.*

Remembering Former Condition. (644)

Deut. 5:15.

At Munich there prevails a singular custom. Every child found begging in the street is arrested, and taken to a charitable institution. The moment he enters the hospital, before he is cleansed and gets the new clothes intended for him, his portrait is taken in his ragged dress, precisely as he was found begging. When his education is finished there, this portrait is given to him in order that he may remember his former wretched condition, and the gratitude he owes to the institution that rescued him from it. Moses, in like manner, would have the Israelites remember their former wretchedness, and gave them memorial to help them recall what they owed God, who had delivered them.

Fiendish Ingenuity. (645)

They have found twenty kindergarten saloons in Chicago. These were places fixed up with little chairs and tables and hobby horses and toys of different kinds where saloonkeepers fed the little children who were invited within, sweetened wine to create taste for drinks. Such a state of affairs is almost past belief; but it illustrates the heartlessness that possesses a man engaged in selling intoxicating liquors. With malice aforethought and with approved educational methods the devil's agents do their work.

Illustrations from Recent Events

PAUL G. GILBERT.

A Painter's Opportunity. (646)

1 Pet. 1:6-7; 1 Cor. 16:9; Rev. 3:8.

Oh, the neglected opportunities of business, to which some of us shut our eyes! These neglected opportunities are lying about, despised, everywhere around us. The story is told that one day a couple of humorists were wandering through the Zoological Gardens of London. While there they saw the carcass of a huge lion being dragged from its cage. In a spirit of fun they bought it and sent the dead lion as a joke to their friend, Sir Edwin Landseer. It arrived at the great artist's house early one morning. The servant, in amazement, went and awoke his master to ask him what he should do with it. Landseer at once dressed and went down to see it. He stood a moment and looked at the huge body. Then he said, "Bring it into my study." They carried it in. Then Landseer took up his brush and began to paint. He painted that dead lion in the midst of a great expanse of sand. He called the picture the "Desert." It became his most famous masterpiece. The model which his friends tossed aside as a joke he took and made out of it a stepping-stone to a throne. So in professional as well as in mercantile life, there are opportunities lying about us everywhere. If we grasp them in the love of work, if we sacrifice for them, even though at the time they may seem to amount to naught, our "dead lions" will become "living lions." When a man works for love, then a man like Sir Edwin Landseer will make

everything he touches redound to his own success.

Evidence of Wasted Time. (647)

Eph. 5:16; Psa. 89:47.

Herbert Spencer, who was no mean billiard player himself, was once challenged to a game and beaten so badly that he turned to his opponent with the remark, "Sir, a good game such as may be played by any one, argues a fair amount of skill, but a game such as you have played just now evidences a wasted youth." How many a habit in its full, complete stages could do the same! The hard-drinking by many people of all classes; the skill in worldly pursuits that leads to "record-breaking" in them, all evidence the wasted youth spent in acquiring them. And God requireth that which is past.

Why Hatred Is Forbidden. (648)

Matt. 5:44; Gal. 5:19; Col. 3:8; Prov. 19:19.

The chemistry of thought is one of Prof. Elmer Gates' latest researches. He has found that change of mental state changes the chemical character of the perspiration. Anger produces a brownish substance; sorrow, gray; remorse, pink; and so on through the list of emotions. The mind of the human organization, by an effort of the will properly directed, can produce measurable changes of the chemistry of the secretions and excretions. If mind activities create chemical and anatomical changes in the cells and tissues of the ani-

mal body it follows that all physiological processes of health or disease are psychologic processes and that the only way to inhibit, accelerate, or change these processes is to resort to methods perfectly altering the psychologic or mental processes. Prof. Gates secured enough of the brownish substance produced by anger to administer to men and animals. In every case it produced nervous excitability or irritability. In experiments with thought conditioned by jealousy he obtained another substance from the breath which he injected into the veins of a guinea pig. The pig died in a few moments. Hate, the professor says, is accompanied by the greatest expenditure of vital energy and precipitates several chemical products, the deadliest poison known to science. One hour of intense hatred would eliminate enough to cause the death of perhaps eighty people.

More Important Than Diamonds. (649)

1 Cor. 15:41; Mark 10:30.

Diamonds found in the mud of Africa now adorn the diadems of princes and merchants, but the workmen who found them are unknown. Stanley, Livingston, and Bishop Tucker never found a diamond all the time they were in Africa, but the immortal souls they rescued from heathenism have transfigured them before the whole world. God honors his workmen.

Go Ye Into All the World. (650)

Acts 13:2; Mark 13:10; Acts 1:8.

Pentecost will be repeated when the Pentecostal program is undertaken. If we carry it out during this generation we shall reach not only our own, but all other generations. The Apostle Paul is touching our generation today. Let us go! Let me go! "Go ye."

Why The Bible Only. (651)

Psa. 135:18; Rom. 1:25; Jno. 17:17.

Some superficial people wonder why the Christian student refuses to be at all enthusiastic over the books of heathen religion. His attitude is represented by the following statement given by an Indian missionary: "The missionary has not been able to praise these books for the same reason that he does not praise a false rupee. The counterfeit rupee has a quantity of good silver in it; it may be bright and beautiful and it has the king's face on it, professing to be approved by him. It looks very much like a good rupee, but it is not, and the more silver in it, and the more the face looks like the king's, the more dangerous it is and the more difficult to detect."

Stick-at-ive-ness. (652)

Stick-at-ive-ness is the fundamental quality which tells to advantage in every profession, trade and calling of life. Hawthorne's "Scarlet Letter" took twenty years of drudgery, but the author kept at it, murmuring, "My time will come, my time will come." It did come; he produced one of the master classics of the English language. Bulwer scored nothing but failure after failure, yet he kept writing and writing until the world was compelled to no-

tice and acknowledge him as one of the greatest masters of modern fiction.

Some of the greatest actors, like Talma of France, when they first appeared were hissed off the stage. The same with orators. Richard Brinsley Sheridan, in his maiden speech, hopelessly broke down, but he muttered: "It's in me and will come out." Disraeli uttered almost the same words when taunted on his first effort.

Success is measured, not so much by what is accomplished, as by the opposition which is overcome. The most perilous hour is that in which you are tempted to give up.

Sympathy. (653)

1 Pet. 2:17; 1 Jno. 4:7.

I had a letter from a lady recently that touched me deeply. It was written to enlist my interest in a young man, and she writes, "I have tried to mother him, but he needs something else. It is like being in an orchestra to try to help people. Some are like the drum, and can be beaten; some are like the cymbals, and you must take them up in your hands, and some are like the violin, they must be held up close to you."—Maltbie Babcock.

The Saloons' Legitimate Fruit. (655)

Isa. 5:22, 23; Jno. 12:48; Gal. 6:7.

Just a few days ago in the city of Des Moines, a dipsomaniac who was being taken to an asylum by a deputy sheriff, killed the latter while they were rooming together in a hotel, and then, going over to a saloon near by, he shot the bartender, who died of his wounds on the way to the hospital. The young murderer, who at one time was a promising physician, when arrested, said to the officer: "The saloons made me what I am, and I am glad I could get revenge." Of course, he was wrong, and yet was there not something of truth in his remark? And back of the saloon is the government and back of the government the license voter. The same old links in the same old chain. How about the same hell for all of those links? Where does the argument break down?

A Tiger Trainer's Lapse from Sobriety and its Results. (656)

Isa. 5:11; Prov. 23:21.

Mr. Frank Bostock, the well-known showman and authority on wild animals in captivity, says: "I once had a trainer who knew the ways of tigers, and taught three of them to do more work in the arena than I have ever seen done by any other tigers. One day the old fellow got very drunk. Before he was noticed he had got into the cage with the tigers and fallen in a heap on the floor. The other keepers made several attempts to take him out of the cage, but it was at once apparent that to do so meant a bitter and serious fight with the tigers. They guarded him all night in his drunken slumber. But the next time he put the tigers to work they balked, and he could neither drive nor persuade them. They had ceased to trust him, and his power over them was at an end forever."

Illustrations on Bible Reading

THOS. H. WARNER.

Bible God's Word. (657)

Deut. 6:6, 7; Josh. 1:8; Psa. 119:105; Luke 24:31, 32; Acts 20:32; 2 Tim. 3:16, 15.

The Bible is God's word. "Between the Bible and other literature no just parallel can be drawn," says D'Aubigne. "It purports to be the Word of God, and it vindicates its claim. Books conceived and written by men are soon fathomed, but no one has sounded the depths of the sacred Scriptures."

Bible Study. (658)

The Bible should be studied. Luther lived above all things to study the Bible. He found in the convent a Bible fastened by a chain. He had but little understanding of the word, yet it was to him a pleasant study. Sometimes he spent a whole day meditating on a single passage. At other times he committed portions of it to memory. His great desire was to get a perfect knowledge of God's will.

Bible Authoritative. (659)

The teaching of the Bible should be the Christian's rule of life. Thomas Linacer, an English physician and scholar of the fifteenth century, had never read the New Testament. In his old age he called for a copy. He quickly threw it away from him with an oath, because he read these words, "But I say unto you, Swear not at all." He was a great swearer. "Either this is not the gospel," he said, "or else we are not Christians."

The Bible is a Guide. (660)

That Emperor William of Germany tries to guide his every action by the teaching of the Bible is the statement made by Rev. Dr. Stolte, one of Berlin's leading preachers, following an interview with the emperor. "I love to read the Bible," the kaiser is quoted as saying. "It lies nightly on a table near my bedside. I can not understand why so many people do not read this great book. Whenever I have to decide some weighty question, I ask myself what the Bible, in just such a case as perplexes me, would teach me to do."

Bible Preaching. (661)

The Bible should be the basis of all preaching. One day when Staupitz was with Frederick of Saxony, the conversation turned on those who were in the habit of delivering empty declamations from the pulpit. "All discourses," said Frederick, "that are filled only with subtleties and human traditions are wonderfully cold and unimpressive. The Holy Scriptures alone are clothed with such power and majesty that, destroying all our learned reasoning machines, they press us close, and compel us to say, 'Never man spake like this man.'"

Bible Appeals to All. (662)

The Bible is adapted to all races and all classes. Rev. Dr. Dean, of China, relates that he talked with an intelligent Chinaman about

our sacred book, and told him that it was very old, and gave him a copy to examine. So after the man came to the missionary, and pointing to the first chapter of Romans, said, "You told me your book was very old, I look at that; you have written that yourself since you came here. It is all about Chinese men."

Converted by the Bible. (663)

The Bible is the power of God unto salvation. Converted by reading a Bible lent him by Detective Linden while he was detained at Central station, Pittsburg, on a charge of forgery, and now preaching the gospel every night to thousands is the man given in a letter received by Linden from Edwin G. Hooper.

Linden had been supplying Hooper with reading matter for some days. When everything else ran out he gave the prisoner the Bible. The next morning Hooper said he had found the stories in the Testament more interesting than any he had ever read before. When he was taken to New York he requested to be allowed to take the Bible with him.

(When preaching on Bible reading, present each person copy of our "Little Bible," per 100, postpaid. F. M. Barton, Caxton bldg. Cleveland, O.)

In the Congregational Church, of Lewiston, Me., the Rev. L. H. Hallock has been taking out of the Gospels, chapter by chapter, at the mid-week service. Each person is expected to read the portion before coming, and each is asked to name for some expression on it, some idea suggested, a favorite verse, or impressive truth.

* * *

LOOKING AFTER MEMBERS WHEN THEY MOVE AWAY.

One pastor, an appreciative reader of this department, sends us a copy of a blank letter which he uses whenever a member moves to another city. He is a Baptist and sends the letter to a brother Baptist pastor in the city where the church member goes to live. This is an excellent plan and if followed by pastors generally, many thousands of members would be saved to the churches every year. The letter is as follows:

Dear Brother:

We find that....., one of our number, has removed to.....

May I ask you to call on..... at your earliest convenience, and if..... is to remain there permanently, urge..... to unite with some Baptist Church soon. We feel this to be for their spiritual good and the advancement of God's Kingdom.

In reply, kindly give any information that you think will be mutually helpful.

Yours in Christ,

.....Pastor.

Illustrations from the Sermons of Alexander Maclaren

Knowledge of God Valid Though Partial (664)

You do not need a thunderstorm to experience the electric shock; a battery that you can carry in your pocket will do that for you. You do not need to have traversed all the length and breadth and depth and height of some newly-discovered country to be sure of its existence, and to have a real, though it may be a vague, conception of the magnitude of its shores. And so, really, though boundedly, we have the knowledge of God, and can rely upon it as valid, though partial; and similarly, by experience, we have such a certified acquaintance with him and his power as needs no enlargement to be trusted, and to become the source of blessings untold.

The Law of True Vision. (665)

No man can look at something beside him with one eye, and at something half a mile off with the other. You have to focus the eye according to the object; and he that is gazing upon the near is thereby made blind to that which is afar off. If we go crawling along the low levels with our eyes upon the dust, then of course we cannot see the crown above.

The Search for Truth. (666)

A great man once said, and said, too, presumptuously and proudly, that he had rather have the search after truth than truth. But yet there is a sense in which the saying may be modifiedly accepted; for, precious as is all the revelation of God, not the least precious effect that it is meant to produce upon us is the consciousness that in it there are unscaled heights above, and unplumbed depths beneath and untraversed spaces all around us; and that for us that Word is like the pillar of cloud and fire that moved before Israel, blended light and darkness with the single office of guidance, and gleams ever before us to draw desires and feet after it.

Building on the Rock. (667)

When they build a new house in Rome they have to dig down through sometimes sixty or a hundred feet of rubbish that moves like sand, the ruins of old temples and palaces, once occupied by men in the same flush of life in which we are now. We, too, have to dig down through ruins, until we get to rock and build there, and build secure.

"We Might Have Been." (668)

So much that we could have done; so little that we have done! So many ripples of the river have passed, bearing no golden sand to pile upon the shore! "We have been" is a sad word; but oh! the saddest word is, "We might have been."

"This Also Will Pass." (669)

There was an old rabbi, long ago, whose real name was all but lost, because everybody nick-named him "Rabbi This-also." The rea-

son was because he had perpetually on his lips the saying about everything as it came, "This also will pass." He was a wise man. Let us go to his school and learn his wisdom.

Continued Attention. (670)

Old legends tell that the looker into a magic crystal saw nothing at first, but, as he gazed, there gradually formed themselves in the clear sphere filmy shapes, which grew firmer and more distinct until they stood plain. The raw hide dipped into the vat with tannin in it, and at once pulled out again, will never be turned into leather. Steadfast and continued attention is needful if we are to be "doers of the work."

"Statutes at Large." (671)

It is of no use to carry about a copy of the "Statutes at Large" in twenty folio volumes in order to refer to it when difficulties arise and crises come. We must have something a great deal more compendious and easy of reference than that. A man's cabin-trunk must not be as big as a house, and his goods must be in a small compass for his sea voyage. We have in Jesus Christ the "Statutes at Large," codified and put into a form which the poorest and humblest and busiest amongst us can apply directly to the sudden emergencies and surprising contingencies of daily life, which are always sprung upon us when we do not expect them, and demand instantaneous decision.

"The World Passeth Away." (672)

"The world passeth away, and the lust thereof." Let us lay that handful of snow on our fevered foreheads and cool our desires.

Drifting Away From God. (673)

If the shipwrecked sailor is not to be washed off the raft he must tie himself on to it, and must see that the lashings are reliable and the knots tight; and if we do not mean to be drifted away from God without knowing it, we must make very sure work of anchor and cable, and of our own hold of both. Effort is needed, continuous and conscious, lest at any time we should drift away from him.

Religion Gives Insight. (674)

Religion gives no screen to keep the weather off us, but it gives us an insight into the truth that storms and rain are good for the only crop that is worth growing here.

BUT THERE ARE OTHER KINDS.

A minister, during his discourse one Sabbath morning, said, "In each blade of grass there is a sermon."

The following day one of his flock discovered the good man pushing a lawn mower about his garden, and paused to say: "Well, doctor, I certainly am glad to see you engaged in cutting our sermons short."

THE ECCLESIASTICAL YEAR—AUGUST

REV. G. B. HALLOCK, D. D.

Sabbath

We cannot live physically, and we cannot live spiritually, unless we keep the Sabbath. Men and nations in all ages have put this to the test, and, by attempting to do without a Sabbath day, have wrecked their lives. No human being can stand the strain of seven days' work in every week without breaking down under it. Every man can do more work in six days than he can in seven. And it matters not at all what kind of vocation is his; it is as true of the man whose six days are given directly to religious work as of the man whose work is called secular; from both of these Nature demands her day of cessation.

The present tendency to make Sunday a day of sports and of entertainment has brought about an amount of unjust labor which bids fair to remove from large classes of servants and subordinates all possibility of obtaining any reasonable rest on that day. Especially is this true of domestic servants, owing to the prevailing week-end parties, which make Sunday the hardest day in the week in many country homes. Caddies on the golf links, men engaged as chauffeurs and the employes on railroads are all obliged to sacrifice their day of "rest and worship" to the pleasure of the wealthier members of society. It is the duty of ministers and Christians generally to speak out on this theme, and to call attention to the sacredness of the Lord's day and the duty of its proper observance.

Suggestive Texts and Themes. (675)

- The blessing of rest: Gen. 2:1-3.
Opportunity to worship: Exod. 20-8.
Opportunities for fellowship: Luke 14:1.
Opportunities for service: Matt. 25:43.
Deliverance for toil: Exod. 20:9-11.
Sign of eternal rest: Heb. 4:9-11.
Sabbath benefits: Isa. 58:1-14.
A Staunch Sabbath-Keeper: Neh. 13:15-22.
Jesus Kept the Sabbath: Luke 4:16-24.
The Christian's Rest: Matt. 11:28.
A Pattern for all Days: Rom. 14:5-12.
A Day of Joy: Isa. 56:2.
A Day in Which to Cultivate Communion With God: Rev. 1:10.
The Sabbath a Day for Public Worship: Acts 20:7.
The Consecration of One Day in Seven: Jer. 17:1-27.
The Sabbath a Type of Heaven: Heb. 4:4-9.
A Sabbath a Necessity: Mark 2:27. It meets our (1) Physical need. (2) Moral need. (3) Social need. (4) Intellectual need. (5) Spiritual need.
The Lord's Day With the Lord: Rev. 1:12, 13.
The Holy Man and the Holy Day: Rev. 1-10.
The Considerate Master: Ex. 20-10.
The Crown of the Week: Jer. 17:1-27.
The Memory of Our Lord: Acts 20:17.
The Pearl of Days: Mark 16:2.

- The Why of Sunday: Gen. 2:1-3.
The Right of Workingmen.
The Benefits of Sunday Rest.
The Poor Man's Pet Lamb.
Sunday Social Functions.
Sunday Closing of Drinking Places.
Sunday Among the Leisured Classes.
The Day of Heaven Upon Earth.
Essential Features of the Sunday Question.
Sunday Postal, Telegraph and Telephone Service.
Sunday Theater, Shows and Sports.
Sunday Rest in Railroadings.
Methods of Sunday Defence.

Sunday Rest in The Twentieth Century. (677)

"Remember the Sabbath day to keep it holy. Six days shalt thou labor," etc. Ex. 20:8-11.

1. Physical, mental and moral relations Sunday rest.
2. Industrial relations of Sunday rest.
3. Domestic and social relations of Sunday rest.
4. Civic and national relations of Sunday rest.
5. Religious relations of Sunday rest.
6. Sunday rest in different countries.
7. Sunday rest in twentieth century civilization.

A Sane Sabbath. (677)

"I was in the Spirit on the Lord's Day" Rev. 1:10.

No Christian today, and no patriot, should be frightened by the bugbear of "Puritanism." Puritanism is always a battle against impurity, and even with its extreme features is better than its foes. Modern Puritanism has freed itself from some of the rigidities of the older Puritanism. It is the child that has inherited the best traits of its ancestors, and is today the strongest conservative force in society. Its program of a sane Sabbath may be condensed under five heads:

1. A day of rest, freedom from all unnecessary toil, trade and business, both for man and beast; longer hours of sleep, with recreation of body and mind; closed doors of the shop, store, mill and factory; closed day-books and ledgers of the mart and office; closed books of study in the school and colleges; closed post-offices with their unnecessary labor and flood of secularities; closed municipal and government buildings, including the halls of the United States Congress.

2. A day of home, the dear, sweet, divine home, the working man's comfort and delight, his second-best gift from God, a type of the eternal home. Home, the weekly opportunity of the toiler, business, and professional man to get acquainted with his family and loved ones; the "natural right" of every human being, which no "advance" of civilization and no "necessity" of toil should take away.

3. A day of uplift and outlook, men the children of God, rising from the lowlands and mists of ordinary secularities into a higher and purer atmosphere. In the church, "thinking God's thoughts after him," as we praise and adore, intercede for ourselves and others. The day of worship, when from Mt. Pisgah we look over into the promised land, and as we gaze are lifted into higher realms of thought and action.

4. A day of humane and Christian service, service of God as we serve humanity. Rest may degenerate into physical stupidity and criminal idleness. A pot of beans on Sunday morning may clog and deaden the higher powers. A day at home may be a day of bickering, pettiness or selfish indulgence. A day of personal worship and adoration may so fix our eyes above that we shall forget the needs and necessities of the poor, unfortunate and unchurched. Sunday used sanely enables us to seek out our fellows in the highways and hedges, the jails and hospitals, yes, and not to neglect our own loved ones, and neighbors next to us, who need our help and cheer. "Humanity's day," a time to give the cup of cold water to the thirsty, and extend the "cup of salvation" to the lost.

5. A 'day of joy and gladness.' How the memory of its sweetness fills our thoughts and hearts! Its soul-feasts have been far richer than any banqueting table. Not a day of boisterous mirth, of games, sports and dissipation, but of genuine joy and gladness. It is the soul-day, the highest approach of man to the Son of man, the antechamber of "the peace of God, which passeth all understanding," a prelude to the day of which Moore wrote;

"Take all the pleasures
Of all the spheres,
And multiply each
Through endless years;
One minute of heaven
Is worth them all."

—Rev. Martin D. Kneeland.

Take Sabbath Rest, but Don't be Lazy (678)

The junction of Fleet and Farringdon streets, at the foot of Ludgate Hill, is one of the most crowded thoroughfares of London, two streams of travel meeting there. In the center of that junction, there used to be a solid oaken bench with a high back, and on it the inscription, "Rest, but do not loiter." On that bench thousands of people every day used to rest their weary limbs. Like that poor man's bench in seething London stands the ordinance of the Sabbath, and over its blessed portal is written, "Rest, but do not lounge or loiter."—T. L. Cuyler.

Admiral Farragut and the Sabbath. (679)

Admiral Watson said in reference to Sabbath desecration: "That grim old sea-fighter, Farragut, was a strict observer of the Sabbath, and declared that the non-observance of the day was the greatest peril of this country. I accompanied him to Italy after the war. When we were in Rome, a reception was arranged for him on Sabbath evening by an American long resident in Rome, who had become for-

eignized. When the invitation came, the Admiral was beside himself with anger, and sent her word, 'that to invite an American to a reception on the Sabbath was an insult.' This is an incident to be repeated in every pulpit and Sabbath School and paper in the land. It is a matter for the greatest solicitude that the Sabbath day is so desecrated by multitudes. Let Christian people stand for the Sabbath with the sturdy and God-honoring spirit that characterized Admiral Farragut.

Japanese Convictions and Courtesy. (680)

The Spokane Chamber of Commerce had an experience with the visiting Japanese commercial delegation which is not likely to be forgotten in that city. They had arranged a long programme, including a dinner and theatre party for the Sunday of the visit. The Japanese delegation courteously declined these invitations on the ground that they had too much respect for the American Lord's Day to accept them. Many of them attended church service, and one of them, an officer in a Kumi-ai church in Japan, expressed his wish "to be true to his convictions while abroad."—The Congregationalist.

Clear Days. (681)

When a gentleman was inspecting a house in Newcastle, with a view to hiring it, the landlord took him to an upper window, and said, "You can see Durham Cathedral from this window on Sunday." "Why on Sunday above any other day?" inquired the man. "Because on that day there is no smoke from those tall chimneys." Blessed is the Sabbath to us when the earth-smoke of care and turmoil no longer beclouds our view.—Charles H. Spurgeon.

Obeying the Higher King. (682)

Dr. Theodore Evans was warden of the American Church in Paris. One day the Emperor Napoleon said to him, "Next Sunday there will be a fete at the palace, and we shall expect you to be present." Dr. Evans replied, "Sire, on that day I serve another King." "But," said the Emperor, "suppose I send for you to do some work for me?" "Sire," was the answer, "if it is to relieve pain, I shall go; but if it is to do work which can be done as well another day, I cannot go. If not loyal to my God, I shall not be loyal to my sovereign." Napoleon responded, "Monsieur Evans, I respect America more than ever before."

A Sabbath Tragedy. (683)

Canon Tristram relates this incident: "A tragic illustration of Jewish superstition came under my notice a few years ago in Jerusalem. A fire broke out on the Sabbath in a house in the Jewish quarter. No one would make the slightest effort to extinguish it. It being unlawful among them to kindle a fire on that day, they interpret this prohibition to imply that fire may not be touched. There was not one who would make the slightest effort to rescue the inmates. Three beautiful young girls were burned to death, when a very little exertion would have saved them all. One of

the women, on being afterward reproached for this hideous tragedy, replied that God would reward them for having allowed their dear ones to perish rather than break his commandment. Of course they followed a foolish superstition, remote from the real spirit of Sabbath observance.

Help Others Keep the Sabbath. (634)

A sign in a Chinese laundry in Chicago reads, "Help us to keep Sunday holy by not calling for your work on that day."

From Flower-Garden to Potato-Patch.

(635)

The Sabbath was made for man, for his benefit, to give him leisure from his toil, to enable him to straighten his back and look up to heaven and remember that he is a spiritual being. This one day, which God of old claimed, was meant to teach us that all days are his, and worship on the Sabbath points to the truth that every act of our lives may be a divine service.

The Sabbath brings physical and mental rest, moral and spiritual culture, home joys and fellowships, respite from the strain of toil, and an opportunity for works of mercy. But beyond these blessings the Sabbath keeps our faces turned in the right direction, seeking heavenly things. Lord Napier was discussing the question of Sabbath observance with a friend. Said his friend, "I don't see any harm in a man's spending a few hours at work in his flower-garden on Sunday; it seems to me that he might gain great good from it." His lordship replied, "Yes, but when a man begins in his flower-garden he is likely to end in his potato-patch." That is the point. A man can get great good out of his flower-garden if his soul is attuned to worship. The moment he uses the Sabbath for mere amusement, for pleasure, for planning business projects, he is on the way to the potato-patch.

Let us beware lest, like Esau, we barter the boundless spiritual blessing which the Sabbath brings for a mess of earthly pottage.—Rev. R. P. Anderson.

Timely Quotations.

(636)

I never knew a man to escape failures in either mind or body who worked seven days in a week.—Sir Robert Peel.

I do wish that all tired people did but know the infinite rest there is in fencing off the six days from the seventh—in anchoring ships of our daily life as Saturday draws to its close, leaving them to ride peacefully until Monday morning comes again.—Anne Warner.

A world without a Sabbath would be like a man without a smile, like a summer without flowers, and like a homestead without a garden. It is the joyous day of the whole week.—Beecher.

Sunday is like a stile between the fields of toil, where we can kneel and pray, or sit and meditate.—Longfellow.

The interests of the Sabbath are the interests of the poor; the enemies of the Sabbath are the enemies of the poor.—George Adam Smith.

The Folly of Sunday Work. (637)

"What fools we mortals be!" This saying came to my mind on a recent Sunday, as I walked through the main street of a certain city and saw that many of its tradesmen were doing seven days' work for six days' profit. The saying quoted is not exactly the word of Scripture, but it is the very substance of the Book of Proverbs, which aims to show the utter stupidity of all wrong-doing.

Even John Stuart Mills admits that "operatives are perfectly right in thinking that if they worked on Sundays, seven days' work, would have to be given for six days' wages." Over the land barbers are closing their shops on the Sabbath, because it is so evident that when all the barbers in a city close, all will make as much in six days as they used to make in seven. It is manifestly so in nearly all branches of trade. Even a poor man, who has no refrigerator, can keep his cigars over night. It is not necessary to have a new coat or hat served on Sunday morning, 'hot from the griddle."

More liquor can be sold by Sunday opening than by week-day opening only. The tobacconist and confectioner also gain—just as much as their open shops may tempt children to embezzle their missionary pennies. But other tradesmen who open on the Sabbath are not knaves, but fools. They do two months of Sunday work in a year for nothing. That Americans, with all their reputation for smartness, should so cheat themselves, is remarkable. Not only is this two months' work without gain—it is a positive loss by the wear and tear of both the merchandise and the merchant.

As the beggar carries on his breast the sign, "I am blind," so the man who buys shoes, stamps, sugar or sweetmeats on the Sabbath puts on himself the sign, "I am selfish and shiftless," and the tradesmen who allow themselves to be thus imposed upon should strive to each other, in "solo and chorus": Fool, fool, fool.

The man who lies or steals or kills or commits adultery, gets some sort of devilish pay for it; but those who swear and those who work on the Sabbath, serve the devil for nothing, and board themselves.

A canvass of shops open on Sunday in London showed that ninety-five per cent. wished to close if their competitors would also close.

Every trade should, therefore, petition State and city governments to close them up by the only "agreement" that will last; one that has a policeman behind it for the mean man who always breaks such an agreement when there is nothing but his own bankrupt honor behind it.

"The liberty of rest for each demands a law of rest for all."—Rev. W. F. Crafts, D.D.

Sabbath Amusements Corrupt Morals. (638)

Now the devotion of the Sabbath to popular amusements serves to corrupt popular morals. Blackstone says: "A corruption of morals usually follows a profanation of the Sabbath. Observations on the Continent and wherever Continental views of the Sabbath have prevailed serve to confirm this statement.

I. A holiday Sabbath seems to be peculiarly conducive to intemperance. Besides the temptation of opportunity, the lack of rest prevents the restoration of vigor, and the added frame summoned to its accustomed burden, and feeling unequal to the load, learns to lean on some stimulus. It may be replied that a holiday Sunday affords the rest of recreation. But recreation is no better substitute for Sunday rest than for night rest. People who dance all night and call it recreation do not find it equivalent to sleep; and those who devote their weekly rest day to holiday uses do not find its recreation equivalent to Sunday rest. Science has demonstrated that man needs to rest one day in seven as really as he needs to rest at night; and this is peculiarly true of the intense life of modern times and of western civilization. Recreation is a necessity, but when it is made a substitute for the rest of either the night or the Sabbath, the system feels a loss, which there is a temptation to supply by means of stimulants; hence the tendency of a holiday Sunday to intemperance.

II. Again, a holiday Sabbath is destructive of popular morality because it is hostile to religion, which is the root of morals. It entices the youth away from the church, the Sunday School and the home, which are the sources of moral instruction and influence. "Reason and experience," said Washington, "both forbid us to expect that national morality can prevail in exclusion of religious principles. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness, these finest props of the duties of men and citizens."

The Christian religion does more than all else to lead men to a recognition both of their rights and duties. It is, therefore, the great buttress of popular morality and of popular morality and of popular government. Chancellor Kent wrote, "Whatever strikes at the root of Christianity tends manifestly to the dissolution of civil government." Mirabeau said, "France needs God as well as liberty." Neither France nor any other nation can turn her face toward liberty while she turns her back on God.—Josiah Strong, D.D.

Some One Prosecute Me. (689)

A coal dealer found that competition in business had robbed him of his Sunday rest. "I don't so much as get time to go to early mass," said he, "and I am compelled to keep busy from morning till night. I can't refuse them. If I do, they will quit me altogether, and I shall lose my business. I wish to heaven that some one would prosecute me!" Because at liberty to work, he felt, under the circumstances, compelled to work, and desired the law, even at the expense of prosecution, to secure him the liberty of rest.

A man's doing business on the Sabbath does not actually compel his competitors to do likewise, but it does inflict a loss on those who refuse. All together, they sell but little more in seven days than they would sell in six, and their profits are less because their expenses

are increased. But if some do not sell, those who do draw away a part of their custom and thus inflict loss on them. Of course a man of Christian principle will suffer the loss rather than violate the Sabbath in self-defense, but he has a right to call on the state to protect him from that loss. Hence the principle that was laid down that the liberty of rest for each is dependent on a law of rest for all.—Josiah Strong, D.D.

Better Goods for Rest. (690)

A manufacturer declared that the goods his men manufactured in the early part of the week and right after the Sabbath rest were always better than the goods manufactured in the latter part of the week and when his men were tired. The Sabbath comes, and it soothes the nerves, and it puts out the fires of anxiety which have burned all the week. The fact is, we are seven-day clocks, and we have to be wound up once a week, or we will run into the grave. The Sabbath is a savings bank into which we gather up our resources of physical and mental strength to draw on all the week. That man gives a mortgage to disease and death who works on the Sabbath, and at the most unexpected moment the mortgage will be foreclosed and the soul ejected from the premises. Every gland, every cell, every globule, every finger nail cries out: "Remember the Sabbath day to keep it holy."

LEVITY.

"They made light of it." Matt. 22:5.

Subjects often made light of:

- I. Life, with the faculties and powers we possess.
- II. Time, with the opportunities which it offers.
- III. Duty, with the self-denial which it involves.
- IV. Sin, with the misery which it entails.
- V. Salvation, with the joys it brings.
- VI. Death, with the uncertainty which attends it.
- VII. Judgment, with the solemnity that surrounds it.

The recent death of Dr. Arthur T. Pierson recalls his long career of activity and his especial interest in foreign missions. He had lately returned from a journey to Asia and was planning a new book which should in some measure bring down to date the important material contained in his "New Acts of the Apostles."

How May One Obtain Religious Poise?

(Continued from page 558)

that the addition of this element of praise would effect a transformation in the lives of multitudes of professedly Christian people. Ingratitude always produces spiritual dyspepsia with all its attendant pains and unrest. Ingratitude is the parent of moroseness; it is always and everywhere the cause of insensitiveness. Thanksgiving makes life aerial, it gives life power of levitation which enables it to soar into the heavenly places in Christ.

Let these preparatory endeavors be followed with scrupulous diligence, and God's bounty will be sure. "The peace of God, which passeth all understanding, shall guard your hearts and your thought in Christ Jesus."

Communion Sunday

SUGGESTIVE TEXTS AND THEMES.

Desire to Eat the Passover: "And he said unto them, With desire I have desired to eat this passover with you before I suffer." Luke 22:5.

Meaning and Design of the Sacrament: "This do in remembrance of me." I. Cor. 11:24.

Christ Precious to Believers: "Unto you therefore which believe, he is precious." I. Peter 2:7.

The Sacrament a Feast of Alliance: "For as often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come." I. Cor. 11:26.

The Lord's Supper a Covenant: "And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people; and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words." Ex. 24:6-8.

Christ our Passover: "For even Christ our passover is sacrificed for us." I. Cor. 5:7.

Believers Established in Christ: "Now he which establisheth us with you in Christ, and hath anointed us, is God; who has also sealed us, and given us the earnest of the Spirit in our hearts." 2 Cor. 1:21, 22.

Christ Ought to have Suffered: "Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory?" Luke 24:25, 26.

Faith Without Sight: "Jesus saith unto him, Thomas, because thou hast seen me thou hast believed. Blessed are they that have not seen and yet have believed." John 20:29.

Jesus Christ's Parting Address: "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14:27.

The Two Christian Sacraments: "And were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink." I. Cor. 10:2-4.

Christ's Love to the End: "Having loved them unto the end." John 13:1.

The Surroundings of the Supper: "After the same manner also." I. Cor. 11:25.

The New Passover Feast: "And they made ready the passover." Luke 22:13.

The Lord's Supper a Monument: "This do in remembrance of me." Luke 22:19.

The Real Presence: "This is My body . . . This is My blood." Matt. 24:26, 28.

The Lord's Table: "Ye cannot be partakers of the Lord's Table, and of the table of devils." I. Cor. 10:21.

The Communion: "The cup of blessing which we bless, is it not a communion of the

blood of Christ? The bread which we break is it not a communion of the body of Christ? Seeing that we, who are many, are one bread, one body; for we all partake of the one bread." I. Cor. 10:16, 17.

The Cup of the Covenant: "This cup is the new testament in My blood, which is shed for you." Luke 22:20.

Four Key-Words: "And He took bread, and gave thanks, and brake it, and gave unto them, saying, This is My body which is given for you; this do in remembrance of Me. Likewise also the cup after supper, saying, This cup is the new testament in My blood, which is shed for you." Luke 22:19, 20.

The Heavenly Supper: "I say unto you, will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom." Matt. 26:29.

The Upper Room of Christian Fellowship. (69)

Acts 1: 12-14.

There were in this particular room the leaders of the new church. Chief among them were the eleven disciples remaining among the living. They had received such instruction from their Master that henceforth, whenever they were come, nothing was present to mar their communion with one another. The unholy selfishness of the upper room where the Lord's Supper was instituted had given place to common forbearance and love.

While this positive religion was present, it is noticed that Judas, the traitor, was absent. No one was present to spoil things. Not only was Judas absent, but his character was correctly estimated. According to the speech of Peter, in this same chapter, Judas was pronounced a guide to them that took Jesus. His act of betrayal is pronounced iniquity, with the reward of which a field to bury the poor had already been purchased. Along with the company were Mary and the brothers of the Lord. Looking at such a gathering, the upper room would seem to be a blessed place; and so it was.

But there is no necessity for going back to the time of the ascension to find an upper room of Christian fellowship. In whatever place we may be, provided we find there the disciples of Jesus Christ, should we find also the absence of those who would betray Him? that is a place for fellowship of the closest kind. If we are among those who give supreme honor to Jesus, it can but be a place of spiritual uplift to ourselves. This may be in our own home; it may be in our place of business; it may be on the street, or on the farm, or when we are in the presence of a friend. The fact of an upper floor is not important. The thing of chief import is the fellowship that is enjoyed through the sacrifice made by our Lord.—*Religious Telescope*.

Keep In The Love Of God. (692)

Text: "Keep yourselves in the love of God." Jude. 1:21.

The apostle Jude would exhort all believers to keep in the love of God. "Keep your-

selves," he says, "in the love of God." That word "keep" is the key word of Jude's epistle. In it we are told that God will keep us, but we are also told to keep ourselves. We are told to persevere, but it is also said we will be preserved. This is God and man working together, and it is singular, to say the least, that the word "preserve" and the word "persevere" are composed of exactly the same letters. The literal rendering of the expression that God will keep us is "as in a gar-rison." How secure, then, we must be!

There must be emphasis upon the preposition "in." The Greek signifies the closest connection, the most intimate association and the most perfect communion. All these things are possible. The soul of Jonathan was knit to the soul of David, and there may be just as close a fellowship between Christ and his followers. Now and then in this world we find persons whose lives are so blended that they almost look alike. This is oftentimes true of the husband and wife. Tennyson had it in his mind when he said: "In the long years liker must they grow." This communion of the believer with Christ is suggested by the stones in a building which take hold upon the foundation; by the branches which take hold upon the vine; by the different members of the body knit together; by the union of the husband and wife; by the union of the Father and Son; so that in this union there is a stability, vitality, consciousness, affection and perfect harmony. If one is in Christ, he will live above the world and the storm's effect. The earth may be covered with storms, but a little way up the atmosphere is clear and the sun is shining. If we wait upon the Lord we shall renew our strength; we shall mount with wings as eagles.

1. There is no way so efficient to keep ourselves in the love of God as by prayer. There are different kinds of prayer. Jacob prayed when he met the angel at Jabbok, and had his name changed from Jacob to Israel. Moses prayed when he pled with God to look with favor again upon his chosen people. Christ prayed in the garden, for it is said: "Being in an agony, he prayed more earnestly." But this is not the kind of prayer I have in mind; it is rather the kind that Christ offered when he was alone on the mountain with God. I imagine the Father talked with him more than he with the Father. It is the kind that David describes when he says, "My meditation of him shall be sweet." It is the kind of prayer offered when the suppliant feels that he is the only one in the universe; it is the kind of prayer which, if our mother could hear, or the dearest friend we had on earth, we should feel that it had been diverted and had not reached God. It is the kind of prayer we offer when we let God talk to us as well as talk to him. This will keep us in the love of God.

2. Few things will so help us to keep in the love of God as this old book, the Bible. Two gentlemen were riding together, and when they were about to separate one asked the other, "Do you ever read your Bible?" "Yes," said his friend, "I do, but I receive no benefit because I feel I do not love God." "Neither do

I," replied the other, "but God loves me," and that answer fairly lifted the man into the skies, for it gave him a new thought. The question is not at all as to how much I love God, but rather as to how much God loves me. Read the Bible in that way and it will help you to live in the text.

Love dictated every word, love selected every sentence, love presented every providence, love sent Jesus to die upon the cross, and you can not read it in this way without keeping yourself in the love of God.

3. All the means of grace will keep us, but if there is one above another it would be the Lord's Supper. The very coming to the table and taking that which represents his body and his blood really lifts the soul into such a condition that it is one with Christ. He that hath seen the Father, and he that is in Christ, is in the Father. What better way could there be of entering into his love?—Rev. J. Wilbur Chapman, D. D.

The Significance of the Lord's Supper. (693)

1. The Lord's Supper is a sign of the new covenant of God with his people. Dr. Trumbull, in his book, "The Covenant of Salt," gives some most helpful light from the Orient on this subject. Salt represents the blood, the life. Bread is a recognized representative of the flesh. "When Jesus spoke of bread as his flesh and his body, and of the fruit of the vine as his blood, he used terms that in his day, and earlier, were known in popular thought as representing the truth at the basis of the covenant, by which two became one in a merged common life." "Bread stood for the flesh, and the wine for the blood." "Bread is the basis of a common meal, as blood is the basis of a common life. Blood gives life; flesh as food gives sustenance. Salt represents life; bread represents sustaining food. In this light those who share salt together are in a life-sharing covenant; those who share bread together are sharers in a common growth." "Wine as 'the blood of the grape' stands for the blood which is the life of all flesh; hence, the sharing of wine stands for the sharing of blood or life." We see thus the strong and beautiful significance of this symbolic rite. The oneness of each disciple with Jesus, in an everlasting covenant of life and love, of perfect spiritual union. Our lives interwoven, his promises assured, our loyalty unbroken, our devotion as of friend to friend.

2. The Lord's Supper keeps in remembrance the person and the life of Christ; what he was, what he did, what he said. It makes him a living reality. All the light and glory and love of Jesus, his whole personality, come before us in this ordinance.

3. It is a memorial of a great deliverance, as was the Passover of the Jews. It stands for a greater deliverance than that of the Israelites from Egyptian bondage.

4. It teaches that Christ is the food of the soul. It is the impartation of life and strength to the soul, and to every faculty. "I live," says Paul, "and yet no longer I, but Christ liveth in me." See Gal. 2:20; Col. 2:19.

5. It is a feast of fellowship, of brother-

hood, of intimate communion with one another. Its celebration is a kind of All Saints' Day. We become one, not only with those around us, but with those who have gone before to join the heavenly host.

6. The Lord's Supper is a prophecy of Christ's second coming, of the perfect triumph of his kingdom, for we are to celebrate it till he comes. It contains a hope and a promise of victory and heaven. Our last view of Christ in the Gospels is not of death, but of an ever-living Saviour who once was dead, but now lives for evermore. It is the morning star. It is like the music of the unseen Highland regiment coming to relieve the siege of Lucknow.

The Holy Grail in legend is the cup out of which Jesus drank wine at the last supper with his disciples.

"If a man

Could touch or see it, he was healed at once,
By faith, of all his ills. But then the times
Grew to such evil that the holy cup
Was caught away to heaven, and disappeared."

—Tennyson.

So it will ever be if the church forget its meaning of fellowship.—Rev. F. N. Peloubet, D. D.

Why Should We Come to the Lord's Supper? (694)

1. We should come because the Lord Jesus commands us to come. To all who love him he says: "This do in remembrance of me." In another place he says: "If ye love me, keep my commandments." You know it is not very hard to obey those whom we love.

2. We should come because it is profitable for us; it will surely do us good, if we come in the right way.

Do you ask what good it can do us? Our hearts are worldly, our memories are poor, our love is changeable; we are actually in danger of forgetting Christ and his great love. This feast is, as you have already learned, to remind us of Christ. Here at the table everything speaks to us of our crucified Saviour. When we look upon the bread we think of his body broken for us; and the wine poured out makes us think of his precious blood shed for us. We are reminded of the cross with the suffering Saviour stretched upon it. We remember that our sins caused his suffering. "He bore our sins" (that is, the punishment of them) "in his own body on the tree."

Think how great was the love of God the Father, to be willing to let his dear Son suffer in our stead! And how great was the love of God the Son to be willing to suffer!

When we remember all this I think it will lead us back to Christ, if we have wandered away. And after each communion it seems as if we could not help loving Christ more. If it has this effect, surely you can see what good the feast will do us. For our greatest need is more love to the Lord Jesus.

3. And then we get better acquainted with Christ at these feasts. Satan would like it better if Christ always seemed to us as one very distant; as a great God afar off in heaven, and one whom we must fear. But Christ would have us look upon him as a near and dear friend, whose heart is full of love to us,

and who is willing always to hear and help us. He would have us think of him as one to whom we may go and tell our need even more freely than to the very nearest and dearest of our earthly friends. He comes very near to us in the communion, and speaks to us in words of tenderest love. The nearer we can get to Christ in our daily life the safer and happier we shall be. Did you ever think what a happy man Enoch must have been? The Bible tells us he "walked with God three hundred years." Do you understand what that walking with God means? It means to remember God in all your thoughts; it means to try to please him in all you do; it means to try to love him with all your heart. Oh! it means more than this.

It cannot tell you all it means. Ask God to tell you in your daily life what it means. But this I know—it is the happiest life one can live.

I once said to a dying man: "Is Jesus near?"

"Yes," he answered; "just as if I could feel him with the tips of my fingers." So I want to feel Jesus every day, nearer and dearer than any one else.

4. I must give you another reason for coming to the communion. It is a badge of discipleship. By our coming we are known as Christ's followers. Are we ashamed to be known as his? Ashamed of Jesus! I hope not. The wonder is that he is not ashamed of us.

But perhaps you are afraid to be known as a disciple—afraid that you will not always be able to act as a Christian should.

This is a wrong feeling. Jesus tells you to come, and he has promised to give you all the help you need. You need the help that the communion feast gives.

Perhaps you think you are unworthy to come. So you are. And you always will be. But the Lord spread the table for the sinful and unworthy. "Lovest thou me?" he asks. And if you love him he makes you welcome. He loves the sinner, but he hates his sins. And so we must ask him to wash away our sins, and make us ready to sit with him at his table.

The Lord's Supper a Sermon. (695)

There could be no more sacred pulpit than that which the table affords, and no theme so rich and comforting as that symbolized in the sacred elements which are spread upon it. With careful foresight the whole exercise need not be prolonged over an hour and a quarter. The audience is thus unwearied by long antecedent services, and no one thinks of leaving the house before the benediction. And why should not this picture of Calvary, this object lesson of the wondrous Redemption, be seen and read by all alike. This is Christ lifted up in order to draw all men unto him.

I recall two instances where this public celebration of the Supper proved a blessing. One, a youth, sixteen, who resolved that before another communion he would publicly confess Christ. Another, a dear little girl, of eight years, who, as she sat by her parents, asked so importunately why she, too, could not join in the feast with them, that the mother carried her question to the pastor, and as a practical solution, this hungry applicant was found to be a child of Jesus, and most cordially welcomed into his fold.

The Problem of the Village and Country Churches

Irven Brackett Wood, in the Northwestern Christian Advocate.

Someone has suggested that whatever concerns the country concerns two thirds of America. This is only a partial truth. The man-made city draws all its life from the God-created country. Whatever concerns the country is of vital interest to the whole of America. The welfare of the rural church is a matter, not for sectional, but for universal concern.

Naturally, the rural problem is partly an echo of the city problem. The great social unrest has touched the rural community. There is the same complaint in the country as in city that while the age is advancing from individualism to socialism, the over-conservative church is lagging behind, the church pillars demanding, and the preachers preaching what they call "pure Gospel" sermons on abstract themes, instead of following the old prophets in wrestling with the mighty problems that confront the humanity of today. The city has its multiplied theaters and nickel-odeons; the rural community has its weekly stands of moving-picture and patent medicine shows. The city has its mushroom faiths and religious humbugs; the country also finds Christian Science, New Thought, Theosophy, and what not, making inroads upon its membership and support.

But there are great elements in the rural church problem that are peculiar to the open country. The modern commercial spirit has intensified farm life. Modern machinery has not bestowed upon the farmer the blessing that it promised. He has a milking machine, but he milks fifty cows instead of five. He was threatened with a comfortable resting spell during the winter, so he has taken to stock-raising and is feeding hay and grain from dawn till dark. The result is that he has no time for worship, and too often has not the inclination; for prosperity discourages piety.

Many modern public utilities also discourage church attendance. The old lumber wagon was good enough for a trip to meeting; the automobile is good enough for an all-day cross-country run. The church used to be the great social center, where neighbors met in friendly intercourse. Today the telephone, magazine, and rural free delivery largely supplant the after-meeting gossip around the church stove.

More significant, however, than the matter of church attendance, is that of church membership. Here we find a condition positively appalling. Sixty-two charges out of 136 in the Minnesota Conference of the Methodist Episcopal church have been constantly losing in membership. They have fifteen hundred less members today than they had four years ago. All but eight of these sixty-two charges are in towns of less than two thousand population. Forty-one charges report 1,100 less members than they had seven years ago, and 230 members less than seventeen years ago.

Local causes may account for some of this shrinkage, but there is a general condition that must be taken into account. Multitudes of American farmers have acquired a competence or a small fortune and retired to the city, while others

have caught the western fever and followed the course of empire. These Americans are generally succeeded by foreigners who bring with them their Old World institutions, including an Old World church. As a result Roman Catholic and Lutheran churches flourish.

It appears that the Roman and Lutheran churches are gaining by mighty strides. Of the million immigrants who come to America every year, the vast majority are either Roman Catholic or Lutheran. Thirty-six years ago the Irish World estimated that the Roman church ought to have twenty-four million members in the United States. That would imply at least fifty million today. In reality they claim but twelve million, or about one-seventh of the population. No wonder that a Roman priest in Ireland some years ago deplored the fact that the Catholic church in America was losing sixty per cent of the children of Catholic families! Even when parents colonize and cling to their foreign tongue and foreign church and lead an un-American life, their children rebel. They insist on a language, life, and institutions that are American, and many of them turn from their Old World church to no church, or else to some church that is free and American in spirit.

What shall we do? First of all, let us apply the surgeon's knife where that treatment is needed. When a community is overchurched some of the churches ought to quit business. In a town of thirteen hundred people in Minnesota were seven church buildings, three of which had swallowed several hundred dollars of the community's money and of missionary money, and then closed. One denomination had spent \$500 per year to maintain a membership of eleven, who ought to have been in the first church on the ground. The highest total membership of the four churches was two hundred—a good membership for one church. In twenty-five years the Home Missionaries societies had spent \$18,000 in that community to keep four rival institutions contending for between eleven and two hundred members!

On the other hand, if the field is not overchurched, stay by it. There are strong temptations to nail up the doors of country churches and urge the remnant of friends to seek a place of worship in the nearest town. But some mountains will not move for any Mohammed. Furthermore, nailed-up doors will not be effective with the rising generation of foreign-American young people.

Having the country not over nor underchurched, the problem becomes, "How shall we make the church effective?"

An energetic preacher is appointed to a rural church, with a dwindling congregation and diminishing membership. If he is a "traditionalist" he will consult his predecessor's "visiting list" and call on all reported members or friends of the church. If he succeeds in making the rounds of this "parish" four times a year he can make an excellent report on pastoral calls. But this looks suspiciously like coddling the few sheep within the fold and neglecting the ninety and nine outside! This preacher must have a larger vision of his "parish." His time does not belong to

those provided for in other churches, but he is the pastor of all the unchurched, that is, the non-churchgoing Americans and the foreign-Americans who have broken from their foreign churches. These people of his parish he must find, for *there* are sheep of his sheepfold. This will warrant a chart of his entire territory, recording the names of all the families, with their church affiliation; the number of their children, with a record of their relation to any Sunday School; and many other items of value to him or his committees in their work.

Then he must visit. He must visit enthusiastically. The old circuit rider studied on horseback and preached mighty extempore sermons under the inspiration of a crowded meeting-house. People demand that the modern circuit rider shall study, but he must also visit, and in the present exigency the latter "must" is the more imperative. When he visits, although he may not embarrass strangers with impertinent questions about their religious experience, and although he may freely discuss weather, crops, politics, or whatever concerns the man in his daily life, he must remember that he is visiting as an ambassador of God. It will be the unusual situation where the judicious minister cannot open to the people the Word of God and lift them nearer to the throne of mercy in prayer.

And then he must preach. If his officials will not give him some Sunday evenings for country work he must use the week nights; he must go and preach, in schools or deserted churches, wherever the people can be collected. These "drummed-up" congregations will often reveal a people hungering for the gospel. Of course he will begin this pioneering without mentioning "a free will offering to cover traveling expenses" or contracting for so much per "preach." He is after the souls of men, and they must not be allowed to imagine that he is after their money. The question of support on an organized work is altogether a different matter.

Again, he must organize Sunday Schools wherever enough persons can be gathered for that purpose. We are unfortunate if we do not recognize the mighty opportunity of the modern Sunday School. Pastors universally report that the growth of this department is one of the most encouraging phases of their work. The Sunday School is the entrance way to the church. We must use it. The more of its departments we can work the more efficient will we be. Organize a graded school and your workers will not have to be pulled out of the old rut. Work the home department if you can possibly find a superintendent; and work the cradle roll. These are not fads; they are links in a chain that should bind an individual to the Bible School from the day of his birth to the day of his death.

Finally, he must seek to promote the welfare of his people in every department of their daily lives. A serious charge made against the church of the past has been that of "otherworldliness." It has been concerned for the souls of men, not for their bodies; with their religion, not with their business. President Roosevelt's commission has insisted that the country church needs a more practical "this-worldliness." It is hardly true, as a recent writer said, that the church should tend to its specific task—worship, sympathy, hope,

love, the cultivation of the spiritual life. Washington Gladden has expressed the modern ideal when he says, "We must not stop short of bringing business, politics, art, education, philanthropy and the family under Christ's law of love." The preacher who takes a heartfelt interest in the problems of the laborer is not world-minded or playing a policy part; he is a prophet seeking to establish God's kingdom and righteousness in everyday life.

Last, this means taking a real interest in the social life of the community. "Social leadership" is the keynote of the appeal to the rural church. Help men to be more neighborly, to laugh, to have wholesome fun, to enter into the life of their acquaintances, and you are helping to make the better Christians. This assumes that the mercenary flavor must be extracted from our social enterprises. Man is a social animal as well as a praying animal, and we must be concerned for the saving of the whole man. It would be just as logical and just as religious to charge an admission fee to our church services to defray the expenses of our social gatherings as it is to tax the people for having a social time to pay the expenses of Sunday worship. Our energetic pastor will promote every legitimate and wholesome social enterprise that can be worked in this territory. The men who are in and of his church may not be numerous enough to make a Church Brotherhood, but they can be gathered in some sort of men's club for the consideration of the leading economic and sociological questions of the day. Local talent literary programs will be of immeasurable benefit to those participating and not without profit to the community. In any event, the young people *must* be provided for. Unfortunately, while the church constantly rails at promiscuous dances, it too often makes no adequate attempt to provide for the legitimate social appetites of the young people. It has been repeatedly demonstrated that when the church or other organization does provide wholesome entertainment the dancing craze diminishes.

To find the people, to visit the people, to carry the gospel to the people, to organize and lead the people in that search for higher education represented in the Sunday School, to work for them and with them for the ennobling of their business methods and ideals, to guide them in the development of their social nature; this is a vital part of the work that the modern minister must do for the Kingdom among men. With the crisis as serious as it is, with church membership and attendance and influence waning as they are, we *must* do it, or lose the battle!

Are we doing it? One in an adequate position to know what the preachers are doing, says, "The great majority of our preachers are not 'up to their job.' They are not fairly working at it. They are not *attacking*. They are sitting around or strolling around town, looking after their diminishing membership, and not trying in any well-considered and sensible way to win the foreigners. Our village and country churches have got to be doing something more than they have done. Too many are in the ruts. They are traditionalists. They lack enterprise and initiative. We have got to throw away some old tactics, which have ceased to be tactics, and be ministers of a new style. And the new style, if it succeeds, will be wonderfully like an old style which

we have read about." The fact that this charge is made, not by an enemy of the church, but by one who is in it and of it and for it, makes it positively alarming.

Shall we do it? The problems of the present are serious, but not more so than many of the past. The past has won its victories; surely we can win ours. Then, by God's grace, we will!

MONTHLY TOPICS FOR THE PRAYER MEETING

NEAL W. TURNER, MERIDIAN, TEXAS.

I select a general theme for the month. say What the Bible Teaches About God. I announce this theme from the pulpit at both the morning and evening worship. I urge the study of God's Word during the week, and that each bring a Bible to the service for further study. Then I prepare a program as follows: Subject, God as Spirit. I then select all the scriptural references bearing on this subject and write them down in duplicate with my typewriter.

At the prayer service as the people come in I hand them, or have some child to hand them, these scriptural references. After announcing a spirited hymn and calling the congregation to prayer, I lead the service with a few remarks on the theme of the evening, and as I touch upon this particular phase and that, I call for the scriptural reference upon that particular point and the person to whom it has been given rises in the congregation and reads it.

I have used the following subjects in this manner:

- The Eternity of God.
- The Omnipresence of God.
- The Personality of God.
- The Omnipotence of God.

One of the most interesting and I believe profitable series I have conducted in this manner was in presenting what the Bible teaches about Jesus Christ. Taking such doctrines as:

- The Deity of Christ.
- The Human Nature of Christ.
- The Character of Christ.

I claim the following advantages for the plan:

1. It gives something definite to the congregation.
2. It stimulates a study of God's Word.
3. It enables every person to take some part in the service. (Sometimes I have a suitable hymn read.)
4. Even the children take part in so simple a service. (A child delights in handing around the slips and in bringing his own Bible and reading a reference.)
5. It stimulates attention, because each has a slip to be read at the proper time and a delay means confusion.
6. It affords instruction.

A Prayer for all Teachers. (584)

We implore thy blessing, O God, on all the men and women who teach the children and youth of our nation, for into their hands we daily commit the dearest we have. We know that they are the potent friends and helpers of

our homes, and that as they make our children, so shall future years see them. Grant them an abiding consciousness that they are co-workers with thee, thou great teacher of humanity, and that thou hast charged them with the holy duty of bringing forth from the budding life of the young the mysterious stores of character and ability which thou hast hidden in them. Teach them to reverence the young lives, clean and plastic, which have newly come from thee, and to realize that generations still unborn shall rue their sloth or rise to higher levels through their wisdom and faithfulness. Gird them for their task with a double measure of thy patience and tranquility, with a great fatherly and motherly love for the young, and with special tenderness for the backward and afflicted. Save them from physical exhaustion, from loneliness and discouragement, from the numbness of routine, and from all bitterness of heart.

We bless thee for the free and noble spirit that is breathing with quickening power upon the educational life of our day, and for the men and women of large mind and loving heart who have made that spirit our common possession by their teaching and example. But grant that a higher obedience and self-restraint may grow in the new atmosphere of freedom. We remember with gratitude to thee the godly teachers of our own youth who won our hearts to higher purposes by the sacred contagion of their life. May the strength and beauty of Christ-like service be plainly wrought in the lives of their successors that our children may not want for strong models of devout manhood on whom their characters can be moulded.

Do thou reward thy servants with a glad sense of their own external worth as teachers of the race, and in the heat of the day do thou show them the spring by the wayside that flows from the eternal silence of God and gives new light to the eyes of all who drink of it.—Prof. Walter Rauschenbusch. From a book published by The Pilgrim Press, Boston, Mass.

NOT SAFE TO GIVE THEM WARNING.

A Scottish parish minister was going from home and procured the clergyman of a neighboring parish to officiate on Sunday. The parish minister's servant, who was also beadle, was sent over to the station to drive the visiting reverend gentleman to the manse.

When the train arrived the beadle asked the visitor to be good enough to wait awhile, as he had some errands to do before going home. It was two hours before he returned. The minister was furious and threatened to report the beadle to his master.

"Weel, sir, ye can dae that if ye likt," said the beadle, "but he tellt me himself to wait till it was dark afore I drove ye ower, for if the folk o' the village saw wha was to preach naeboddy wud turn oot the morn."

DR. MORGAN'S JUNIOR CHURCH

Dr. G. Campbell Morgan's church in London (Westminster Chapel) is attempting to fill the gap between the Sunday School and the church by a "Junior Church Membership Roll." A statement says: "There can be no question that there are children in our schools and in our homes who have very definitely yielded themselves to Christ, and therefore their true place is in the church. At the same time those in oversight have always felt that there are responsibilities devolving upon church members which children ought never to be asked to share." At a church meeting held in December, the scheme was adopted. The preamble and resolutions adopted unanimously at that meeting are as follows:

"Whereas, we believe that as a result of the cumulative influences of home, Sunday School and church there ought to be, and are, among us children who have with all sincerity taken Jesus Christ to be their Saviour and Lord, and are earnestly striving to love and obey him; and because these are too young to share the full responsibilities of church membership, and yet it is desirable to recognize their sincerity, and make special provision for their nurture; therefore be it resolved:

1. That we hereby institute a Junior Church Membership Roll.

2. Children who give evidence of their desire to love and serve the Lord Jesus, and who are well reported of and approved by teachers and parents, and who have been enrolled as trial members for six months, shall be reported to the church meeting for election, and when elected shall be publicly received during a Sunday morning service.

3. Junior members, as well as those on trial, shall be expected to regularly attend the Children's Service, conducted by the leader.

4. In the oversight of the junior members the leader shall be assisted by the secretary of the Junior Church Roll and the teachers of the school. Each teacher shall have the oversight of members in his or her own class, visiting their homes and reporting at least twice a year concerning each one.

5. A secretary shall be elected annually by the church meeting, and shall have charge of the Junior Church Membership Roll, and assist the leader in the conduct of the Children's Service.

6. The leader, secretary and teachers shall form the Children's Service Committee.

7. Junior members shall be recommended to the church for full church membership by the committee. There shall be no fixed age for such transition, each case being treated on its merits.

In connection with the fellowship of Westminster Chapel there is also an Associate Members' Roll. This is provided in order to give a church home to young people who are in London for a limited period of months or years, either at one of the colleges or in some business house.—*Institute Tie.*

NOR ANY FOOTBALL.

"Scientists have decided that Methuselah was only seventy-nine years old." "That is more like it. It is absurd to suppose that any man could have lived to the age of 969 years." "Oh, I don't know—there were no automobiles in those days."

WHAT IS THE FELLOWSHIP MOVEMENT

Who are the members? All who believe doing good and in over-coming evil, recognized; associates as they shall lend a helping hand. Those who believe the Gospel and pledge for work are the active members.

What is your attitude toward other organizations? To aid them all as they shall teach me to forsake sin and as they shall lend a helping hand to those in need of help.

To whom are you amenable? To God and each individual, to this league and to the church of their choice. Locally we are a fellowship band collectively a fellowship home league.

What is your plan of work? Active personal work by trained, earnest workers holding cottage prayer meetings wherever we can find an open door endeavoring to bring good fellowship, music, praise and joy to every home, exterminating the bad.

Whom do you desire to enlist as co-workers? serve on our Executive Committee or lead it. Only those of honest report and rightly fitted call. Everybody both good and bad expecting each to forsake the bad and hold fast that which is good in meetings.

Is not this the work of the church? Yes, and our active workers are all in the church. We wish to aid the churches in doing exactly this kind of work.

Bishop Anderson and Dr. Fayette L. Thompson and many other prominent church workers have highly commended the plan. It is the belief of the League's workers that the church must go after the poor and homeless or they will be forever lost. The churches in Norwalk have commended the leaders and its superintendent. The officers of the League, which is just starting, and is known as Fellowship Home League, are: W. F. Beckenberger, chairman; Grace Lehenalter, secretary; Mark Ammerman, J. N. Watrous and J. G. Lehenalter has been chosen as superintendent.

There are those in Norwalk who did live in hovels that are now living in homes, and they are homes of prayer. Tramps have been rescued and turned into respectable citizens.

A tablet was unveiled in Ruskin Park, London, December 3, to James Wilson, captain of the first missionary ship ever sent out by the Christians. The ship was named the Duff, and was sent out by the London Missionary Society to the South Sea Islands in August, 1796, twenty years before the famous Haystack Prayer Meeting at Williamstown, which was the starting point from which grew the American Board. Captain Wilson had served as a British soldier in the American War of the Revolution, and later, in command of a vessel going to India, had been captured by the soldiers of Hyder Ali and imprisoned in the Black Hole at Calcutta.—*Congregationalist.*

OUR INTERTWINING INTERESTS AND INFLUENCES.

Text: "For none of us liveth to himself, and no man dieth to himself." Rom. 14:7.

At a meeting in New York early in December, 1910, of the American Society of Mechanical Engineers, Mr. George Westinghouse, of Pittsburg, Pa., gave an account of how he came to invent the airbrake in an address of absorbing interest. In 1866 he was on a train between Schenectady and Troy which was delayed two hours by a collision of two freight trains, and this accident set him to thinking of the need of some means of stopping trains that would prevent such collisions. He thus turned a vexatious delay that many people doubtless spend in idleness and worry into an occasion of thoughtful seeking for a means of preventing such accidents, and this led him on to a splendid fortune. He soon acquired the idea of a simultaneous application of the brakes to all the wheels of the train, and thought of a chain running under the cars and tightening the brakes by being wound on a drum on the engine. This device proved too clumsy in practice, and he thought of a steam cylinder under each car, operated from the engine, but difficulty was found in transmitting the steam. Then a curious turn of affairs happened. "Shortly after I had reached this conclusion (as to the impracticability of steam) I was induced by a couple of young women who came to my father's works to subscribe for a monthly paper, and in a very early number, probably the first one I received, there was an account of the tunneling of Mount Cenis by machinery driven by compressed air conveyed through 3,000 feet of pipes, the then depth of the tunnel. This account of the use of compressed air instantly indicated that brake apparatus of the kind contemplated for operation by steam could be operated by means of compressed air upon any length of train, and I thereupon began actively to develop drawings of apparatus suitable for the purpose, and in 1867 promptly filed a caveat in the United States Patent Office to protect the invention."

Young women acting as agents for a magazine were the unconscious links in the chain of this great achievement. Little did they know what they were doing the day they got that young man to subscribe for their paper; they thus helped to perfect the invention that has contributed immensely to railway development and has saved thousands of lives.

We are all working largely in the dark, unconsciously effecting results that are hidden from us and are thus blessing or blighting many lives and future generations. We live in a world that is all closely interlinked together so that every act is a thread running through the whole web. This vastly widens our responsibility and is an incentive to faithful service in every field.

THE HIGH COST OF LIVING.

Harry, the four-year-old son of a country clergyman, was visiting relatives in the neighboring city. While sitting around the breakfast table, one morning, he was requested to state the first thing his father would say before eating, supposing he would answer, "Say Grace." But to the surprise of the questioner, the boy replied: "Go light on the butter, kids; it is forty cents a pound."

CONTINENTAL SUNDAY RAMPANT IN WASHINGTON.

Have preachers and Christian editors and other loyal watchmen of American institutions overlooked this story of a Sunday night in our National Capitol, from Washington Post, January 30, 1911?

"SPEAKER CANNON LAUDS LABOR UNIONS AT MOMUS BANQUET. SENATOR OWEN AMONG THOSE WHO ENJOY THE JOKES AND JESTS.

Fourteenth Annual Dinner—Representatives Underwood and Olcott Take Part in Humorous Sallies.

With Speaker Joseph G. Cannon and many other prominent men in attendance, more than three hundred members and guests of the Knights of Momus, an organization consisting of employees of the government printing office and other printers, held their fourteenth annual banquet at Rauscher's last night. Following the banquet addresses were made by Speaker Cannon and others of the prominent guests.

Fun and frolic were the features of the banquet. Men high in public life and politics were good naturedly held up to ridicule, many of the men aimed at good-naturedly taking part in the sport. There were no strings to any of the shafts shot by the knights, for it was an evening of good fellowship, and few serious facts were entertained."

This is but a sample of increasing disloyalty in the National Capitol to what DeTocqueville called the most distinctive American institution. It is like hauling down our flag to put some Continental or South American flag in its place. Let faithful watchmen sound the watchword, "America for American Institutions."

BUSINESS ETHICS FOR PREACHERS.

ALBERTUS PERRY.

FRAMED ON BLUE MONDAY.

1. I always attend to my correspondence every day. I know of a preacher who lost \$50 by not doing this.
2. In requesting church certificates I always enclose a stamped envelope.
3. When one of my members migrates and I know his whereabouts, I notify the nearest pastor.
4. I never think of making less than 100 *pastoral* calls a month, by preference on the sick and poor.
5. I consider the rich as good as other folk and am happy in their homes.
6. I have my most helpful services when the weather is inclement.
7. I love the superannuated preacher in the midst and am pleased to have the people recognize him.
8. I read Greek, Hebrew, German and French, but I do not neglect to read folk.
9. I appreciate the talents and successes of other preachers.
10. I daily pray to keep humble. The greatest of these: I love my calling.

THE POWER OF THE PRESS.

The pulpit and the church ought to show their appreciation of the moral influence exerted by the press. The change in this respect the last twenty years is marvelous, especially to a newspaper man. When you consider that the daily papers reach an audience some ten times greater than the pulpit, it should be considered as an ally to be cultivated and coveted. The Christian Scientists have their press representatives in every state and most of the large cities.

The daily papers will co-operate with the church whenever it does anything. Clippings from three papers came to my notice recently. I find in the *Louisville Post* an appeal for a single standard of morals between men and women, and a warning and an appeal to mothers to keep their daughters off the streets.

The *Detroit Times*, in a double column editorial decried the dance halls and saloons that permitted young girls to drink there.

The *Cincinnati Enquirer* had an illustrated half page on the King James Bible anniversary.

Young men who seek to make the world better should not overlook journalism. The city editor, whose morals caused him to swear at everything religious, can't keep pace with the demands of modern daily journalism. The daily paper is a power for good—if we demand it and appreciate it.

MOODY READY TO GIVE UP.

Tribute was paid to the work of Dwight L. Moody at a meeting held in Chicago recently, when Henry P. Crowell, president of the Institute presided. Former friends and associates narrated incidents of his life and told of how his marvelous influence was brought to bear on the city of Chicago many years ago.

W. B. Jacobs, the general secretary of the Illinois State Sunday School Association, described a crisis in the life of the great evangelist. "It was in 1870 that I came in contact with him," said Mr. Jacobs. "I knew him as a man wrapped up in Sunday School work. He was heart and soul for children. At one time in his life he came to my brother's commission house in South Water street much discouraged. He was shabbily dressed. His coat was threadbare. He said to my brother, B. F. Jacobs, 'Jacobs, I am going to give it up. Give up what?' said B. F. Jacobs. What is the matter? are you not well?"

"Oh, I am well enough," replied Mr. Moody. "The trouble is not with me, but with my wife. When I left home this morning my wife was hungry, and there was not a thing in the house to eat. I can stand it myself, but I cannot bring suffering upon those I love. I simply must give up my church work and go back to business life."

"Cheer up, Moody," said Mr. Jacobs, "Here, Will," he said to a clerk, send a barrel of flour, a bushel of potatoes and a box of groceries around to the Moody home." Before the week was out God gave him enough for his needs and to spare. Within the year," said Mr. Jacobs, "he shook England with his message."

QUOTABLE POETRY

BURNS' LETTER TO A YOUNG FRIEND

When ranting round in pleasure's ring,
Religion may be blinded;
Or, if she gie a random sting,
It may be little minded;
But when on life we're tempest-driven,
A conscience but a canker—
A correspondence fixed wi' heaven
Is sure a noble anchor!

Love took up the harp of Life, and smote on a
the chords with might;
Smote the chord of self, that, trembling, passed
in music out of sight.

"HE SHALL DO WELL."

"Lord, if he sleep he shall do well."
Why should we weep, why should a knell,
Dirging and deep, over him swell?

"He shall do well."

Nobly he wrought, strongly he ran;
Bravely he fought, fought in the van;
Rest hath he sought, he was but man—

"He shall do well."

See, too, that rest, how calm and deep—
O'er that stilled breast Thou watch dost keep!
To Thine heart pressed, he is asleep,

"He shall do well."

Till the day break here let him be,
Then shall he wake, glorious and free,
For Thy dear sake like unto Thee!

"He shall do well."

—*British Weekly.*

When'er a noble deed is wrought,
When'er is spoke a noble thought,
Our hearts in glad surprise
To higher levels rise.

Honor to those whose words or deeds
Thus help us in our daily needs,
And by their overflow
Raise us from what is low

—*Longfellow.*

MY GARDEN.

"Weeds, Lord—a tangled brake!
Thy plowshare must run deep,
And cut and scar the garden of my heart."
The tidal wave of deeper souls
Into our inmost being rolls,
And lifts us unawares
Out of all meaner cares.
"Nay, child; let love's seed wake,
With life resistless leap,
Fling branches wide
On every side—

The weeds shall choke and die, the new life
start."

—*Sunday School Times.*

I need not leave the jostling world,
Nor wait 'till daily tasks are o'er,
To fold my hands in secret prayer
Within the close shut closet door;
There is a viewless cloistered room
As high as heaven, as fair as day,
Where—tho' my feet may join the throng
My soul can enter in and pray.

Wanted:—Pastors to take county agency for our Sunday School Publications—Uniform and Graded Lessons—Write World Evangel, 708 Caxton Bldg., Cleveland, O.

INTERNATIONAL REFORM NOTES.

The "Infernal Revenue" department of government in its report for the year ending June 30 informs the nation that sixty-three million barrels of beer were sold in the United States in the last year, an increase of 6.21 per cent. These official figures show losses to prohibition North and South. The feeling that all was going well has been lulling the temperance people to sleep while their opponents have been doubling their efforts. It ought to be manifest to everybody that local and state prohibition alike must be swiftly re-enforced with more temperance education in school out on the right wing, and an interstate liquor bill on the left wing, and a rear column of law enforcement. A great majority of towns and states that were selecting the dry policy were electing officers opposed to it. The writer found in a series of twenty-one towns twenty wet mayors; and in case of Tennessee, the nation saw a dry state with blood wet mayor. Surely the carelessness of the people could have produced no clearer case of *reductio ad absurdum*.

It should set the smokers of the nation thinking of manners if not morals that such eminent men as President Jordan and Dr. H. W. Wiley and many more of similar rank have incorporated in New York State a national organization known as the non-smokers protective league, whose purpose is to compel ungentlemanly smokers to obey the law forbidding smoking in various public places. The motto of this organization might still be "Gentlemen will not and others must not smoke where the law forbids it for the protection of others."

Dr. and Mrs. Wilbur F. Crafts have gone to Maine to have a part in the battle of world-wide importance for the maintenance of prohibition. Dr. Crafts is a son of Maine, twin of the Maine law, of the same year, and almost of the same father, for his father co-operated with Neal Dow in the very beginning of the fight. Dr. and Mrs. Crafts will each speak several times on July 16th in Lewiston and on the 23d in Waterville. They expect to make an automobile speaking tour through the country districts, carrying numerous charts to catch the eye and standard documents to give away. The Reform Bureau has already presented the World Book of Temperance to all the Sunday School Superintendents in the State.

A good illustration of the way "news" is manufactured and carried is furnished by a recent illustration. In one of the Trenton, N. J., papers last Monday morning there appeared an item cut from the Paterson Press to the effect that the country is undergoing a remarkable change of heart with reference to the army canteen. It was stated that even the Woman's Christian Temperance Union has changed its mind and is now prepared to support a measure for the restoration of the

army beer canteen. Evidently the Brewers' Lie Factory has been working overtime lately. This item probably appeared first in some paper as a paid advertisement; then some paper friendly to the "interest" quoted it, and thus it started on its career. When will the lie die?—

LET THEM VOTE.

A man in Lincoln is suing for a divorce on the ground that his wife is too much given to patronizing the picture shows and does not stay at home to attend to her household duties.

That's really too bad, of course. But it's dollars to doughnuts she doesn't have any wage check cashed in a saloon and then spend half or two-thirds of it for booze before she starts home. And we'll warrant that she doesn't smoke cigars, chew tobacco and stand on the corner and cuss the government. Nor does she seek rest from work by walking around a pool table for hours on end, nor herd with a bunch of her kind that rambles till the roosters come down. And we'll hazard the guess that every time she asks for a dollar her husband wants to know what she did with the dollar he gave her three weeks ago last Saturday. Of course, we don't know a thing on earth about the case, but we just take the risk of guessing that the defendant in the case isn't given to any of the above things.—Monroe (Mo.) News.

HOW "BUSINESS" MAKES ANARCHISTS

Herbert Corey says:

One learns why men hate Fire Chief Croker, when one listens to him after such a murderous disaster as that of the waist factory fire the other day. Chief Croker is a bull shouldered, long jawed, fighting Irishman. He never studied diplomacy, evasion, or concealment of purpose in the use of language. When he thinks a man is a liar, he says so, just as publicly as possible. "This thing happened just as I've promised it would," said the big chief, his lips quivering and his eyes filling as he gazed at the pitiful little bundles that a few moments before had been men and girls. Charred and broken, they were being carried to the wagons by firemen, who openly wept as they walked. "They won't put in sprinklers in these factory lofts, d— them," said the big chief. "'It would cost too much money,' the manufacturers' association's committee reported. Naw— d— their dollar grubbing souls—they'd rather burn a few employees to death now and then. And they won't put on fire escapes. Spoils the looks of the buildings, they say. Better spoil a few lives and families than hurt the looks of some of these old rat traps. I've told them what would happen, and what will happen again. And nothing will come of it. You'll see. A dollar is more to the average manufacturer in New York than the lives of his workers—and the workers, poor devils, don't know how to go about protecting themselves."

"And they've pinched the elevator boy, swore another official of the fire department. 'That's New York all over. The boy made twenty trips in his car and saved two hundred lives—and they've pinched him. Will the man responsible for that pile of murder yonder on the pavement be arrested, do you think?'"

THE PUBLICAN AND THE SINNER.

Herbert Corey, in the New York Times, tells of the visits of two persons to the Bowery Mission. Both came in automobiles—one was a young man who knows the seamy side of the lives of the 400, he came to preach. The other was one of the 400, who came to confess her sins and return thanks to God for her conversion. The one was greeted with laughter, the other with silent respect. Corey says:

The long, dingy room of the Jerry McAuley Mission was filled. In the benches were men who ten years ago begged their bread and beer in the byways of the city, and who had been rescued by the mission workers. And there were other men who only knew that the mission room was bright and warm, and offered a pleasant change from the driving sleet that swept outside. If they had a conscious thought, it was that before long the doors would close, and they must "carry the banner" all night long, or beg a dime for a "flop" in some filthy cellar.

And then the street door was flung wide open. A tall, old woman, gray of hair and lined of face, swept through it. The purring of her motor was heard at the curb. Her silks rustled as she walked up the aisle, looking neither to right nor left. Her entrance had been a dramatic one, and as she swung her arms up the men obeyed a mute command and rose to their feet. Instantly, under her inspiring leadership, they swung into that old mission hymn: "I Was Saved By the Blood of the Crucified Lamb."

It rang into the street. That band of drunkards and ex-drunkards, and men who were and are the riff-raff of all nations, sung it with a will. And then the strange old woman raised her hands again, with an imposing gesture for silence. "Thirty-five years ago this night," said she, "I came from the gutter through that street door into salvation. I give thanks to God."

And she knelt for a moment in silent prayer, and then walked down the aisle toward her waiting automobile, the tears streaming down her face. The derelict audience stood in silence.

Corey tells of the other visitor:

Frederick Townsend Martin's call on the sitters at the Bowery mission the other night pleased the sitters almost to death. They are a callous lot, with a grim appreciation of humor and they giggled in their ragged sleeves as they listened to Mr. Martin's platitudes. That gentleman was dressed in full evening costume. His nice pink face turned red about the end of his second soothing sentence. Before he had ended he was wiping the perspiration from his somewhat fat brow. "Man is the greatest inhabitant on the face of the earth," was one of Mr. Martin's inspiring thoughts. "You have no idea—really, you have no idea—how absorbed I am in the problems of the poor. I never enjoy myself as I do when I come down here to see you, and talk to you, and—er, er—tell you to keep your hearts good and pure. The rich are as unhappy as the poor. We should meet often and learn to know each other better."

There was a lively round of applause. Mr. Martin, white kid-gloved and soft-voiced, walked down the aisle toward the door, where his limousine waited. An attache preceded him, and made the holders of end seats uncross their legs and remove their feet from the runway that his

progress might not be impeded. At the door "Bunny," a regular, enthusiastically offered his hand to the palpitating Mr. Martin. "Bully for you, ole sport," said Bunny, whose speech was very slightly thickened by the entertainment he had enjoyed before reaching the mission. "Say when'll you be at home up to the Hotel Plaza. Some of us guys want to return your call?"

"My word," said Mr. Martin, as he pattered toward the limousine.

TOBACCO STATISTICS.

The following statistics were taken at Sycamore High School (Ill.), with a view to finding out the effects of tobacco-using on the boys at that school. The writer was personally acquainted with all the boys at that school for a period of five years, and consequently was well able to arrive at correct conclusions as to the habits of the boys from whom he has taken his figures. Nearly a score of boys' records were used, however, owing to some doubt as to the habits.

The figures were taken from 106 boys. The total 2,991 courses while in school and there were 217 failures in these courses, or a per cent of about 7.3 failures. Of this number 38 boys were smokers, and they took 1,421 courses and failed 149 of them or 3.92 flunks per boy, or a failing per cent of 10.4. The 68 boys who were not addicted to this habit took 1,571 courses and failed 68 of them, or one flunk per boy, or 4.3 per cent failures.

These figures prove conclusively that in Sycamore High School the average boy who uses tobacco does much poorer work than the boy with the cleaner habits. In fact, the one addicted to nicotine fails nearly four times as much as his more abstemious brother.—K. D. Waldo, Superintendent of Schools, Sycamore, Ill.

The Irksomeness of Fame.

"But they went forth, and spread abroad his fame in all that land." Matt. 9:31.

Although Jesus cautioned those whom he healed to tell no one of the wonders he had wrought, his caution was seldom heeded and his future work was embarrassed by the fame that thus came to him. In the biography of the great English preacher, F. W. Robertson we read that at one time he found his own work threatened by the officiousness of his host of admirers. Fame became irksome in that it threw him into the lime light of the public gaze. To overcome this we are told "he gave himself up to quiet and continuous work as a refuge. He studied and preached and visited, and sought to find a hidden way of life and by the very irksomeness of work tried to rid himself of what to his temperament was the worse irksomeness of fame."—Hugh Black's "Work."

"You have a fine signature, Mr. So-and-So," said a salesman to a buyer who had written his name with many flourishes.

"Yes," answered the buyer, proudly, "I should have. One of my forefathers signed the Declaration of Independence."

"So?" said the salesman. "Vell, you ain't got nottings on me. One of my forefathers signed the Ten Commandments."

The New Birth.

What a splendid specimen of clean manhood Nicodemus was! But Christ taught him that he must be born again.

I. Nicodemus must be born again. V. 7.

1. His religious creed was not sufficient; he needed to be born again.

2. His membership in the Sanhedrim was not sufficient; he needed to be born again. Membership in a club, secret society, benefit association, or even in the Christian church will not save you.

3. Performance of religious duties was not sufficient. He was a good Pharisee (Luke 18:11, 12), but he needed to be born again.

4. His high moral character was not sufficient. Christ insisted that this clean, upright, honest, ners, who need to be born again.

5. His acknowledgement of Christ as a great teacher was not sufficient. V. 2. Christ is more than a superior intellectual genius, or faultless literary artist; he is a Saviour dealing with sinners, that need to be born again.

II. The necessity of a new birth. "Man must, absolutely and imperatively must, be born again." Why? Christ's answer is in v. 6. Note the results of the operation of that law.

1. No spiritual discernment. 1 Cor. 2:14.

2. A rebellious spirit. Rom. 8:7, 8.

3. A heart filled with earthly affections. Rom. 8:5.

4. The spiritual nature dead. Rom. 8:6.

5. The whole life in bondage. Rom. 7:5. Because these facts are true of every man by nature, all must be born again.

Acknowledging Christ.

"Thou art the Christ." Matt. 16:16.

On the eve of one of the most fearful battles of the civil war a group of young soldiers was assembled in a tent for prayer. They knew quite well that they might die in the battle and if such should be their fate they wished their friends to know that they had died in the faith of Christ. One of them accordingly wrote out the words of Ray Palmer's hymn, "My Faith Looks up to Thee, Thou Lamb of Calvary," and all signed their names at the bottom of the paper. Only one survived the battle and he told the story of how they had all acknowledged Jesus as the Christ.—Bank's "Immortal Hymns and their Story."

A Vital Answer.

"But who say ye that I am?" Matt. 16:15.

It is what Christ means to us personally that is of most importance. Jesus was not alone satisfied with the reports of his disciples as to what others thought about him. He wished to know what they themselves believed. When Gipsy Smith was in Chicago last fall a young man was converted through the eloquence of the evangelist. That night he wrote to his mother for the first time in years. This was what he said, "I am not what I was. I have found a friend." This was what Christ meant to him.—Congregationalist.

Warrant For Coming to Christ.

1. Permitted to come. John 7:17. If any man "wills." Rev. 22:17. "Whosoever will."

2. Invited to come Isa. 55:1; Matt. 11:28.

3. Entreated to come 2 Cor 5:20.

4. Commanded to come. 1 John 3:23; Heb. 11:6.

5. Compelled to come. Luke 14:23.

6. Assured of a present and certain salvation if we come. John 3:16; 5:24; 6:37.

7. The sinner will be lost if he does not come. Mark 16:16; John 3:18; 2 Thess. 1:7, 8.

* * *

Contracts have been let to an English firm by the Turkish government for construction of the huge dam which is to begin a modern system of irrigation in Mesopotamia.

In recent years the Euphrates river has followed the course of an ancient canal cutting, in preference to its own bed. Thus the original river through Babylon is quite dry in summer. Construction of the new dam will return the water to its normal course, where it will be a source of prosperity to a much wider area and larger population than are now benefited.

Resurrection Hope in Far-Off China

(Continued from page 580)

somehow, she may be reborn a man. Be it a man, his highest hope is that some time, he may attain to that endless sleep, the Nirvana of Buddhism. The whole scene sinks into one's very soul—weird, helpless and hopeless.

Another scene! An old man of fifty is dying. He beseeches the friends about his bedside to lift him into a kneeling posture; he would pass into the presence of his Maker in the attitude of prayer.

Again let us follow to the hillside. This time no false show of money to delude the spirits of the air, but decency and order. This time no paid mourners in their dirty brown garb. Mourners? Yes, in sincerity a little band of loved ones. Tears? Yes, but underneath those tears the joy of the resurrection hope—for they know in whom they have believed. Arrived at the hillside the body finds resting place. Then with tender heart the voice of the pastor, a native Christian, in native tongue is raised in the reading of those inspiring words, "I am the resurrection and the life; he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die."

The native elder of the church lifts up on the wings of loving prayer the heartaches of the bereaved ones, committing them to the God of all comfort. You hear from the lips of all that familiar hymn in strange sounding words yet with the same old meaning:

"Nearer, my God, to thee;

Nearer to thee.

E'en though it be a cross

That raiseth me."

Finally there comes to your ear that sound which has rung its way home to the sad consciousness of so many of us, as the clods fall upon the wooden boards. "Earth to earth, dust to dust, but the soul returns to the God which gave it." The Chinese Christians never speak of death; they don't like its sound. It is always, "The soul returning to the Father," "Going back to be with Jesus"—some such happy euphemism.

These two pictures are before us—one, hopelessness of despair; the other, paeans of praise. Wherein lies the difference? In a word, in this—the one has not, the other has, Christ.—Rev Charles E. Patton.

The Truth Goes Marching On

A VICEROY'S TRIBUTE TO AN ENGLISH MISSIONARY.

We have shown ourselves unworthy of the trust laid upon us by our emperor. We have allowed a dire pestilence to overrun the sacred capital. His Majesty the King of Great Britain extends his sympathy to every country overtaken by calamity, and his loyal subject, Dr. Jackson, moved by that spirit which rules his sovereign, with the heart of Christ, who died to save the world, came to our aid when we besought him to help our country in its hour of distress.

He went forth to help us in our struggle. Daily, where the plague lay thickest, midst the groans of the dying, he struggled to help the stricken, to find medicine to stay the dreadful disease. Worn by his efforts, the pest seized upon him and took him from us long before his time. Our sorrow is beyond all measure; our grief too deep for words.

Dr. Jackson was a young man of high education and great natural ability. He came to Manchuria for the purpose of spreading medical knowledge and thus conveying untold blessings to the Eastern peoples. In pursuit of his duty he was cut down. The Presbyterian Mission has lost a recruit of great promise. The Chinese government a man who gave his life to help them.

O Spirit of Dr. Jackson, we pray you intercede for the twenty millions of people in Manchuria, and ask the Lord of Heaven to take away this plague so we may once more lay our heads in peace upon our pillows. In life you were brave; now you are a spirit. Noble spirit, who gave up your life for us, help us still, look down with sympathy upon us all.—From the address of the Viceroy of Manchuria at the funeral of Dr. A. V. Jackson.—Quoted by Robert Speed, in The Congregationalist.

WORLD'S SUNDAY SCHOOL ASSOCIATION.

Our readers are aware, no doubt, that Mr. Frank L. Brown is now in the Orient, representing the World's Sunday School Association. We are in receipt of our first letter from Mr. Brown since his arrival at Yokohama, February 4th. The following items of interest are gathered from his letter.

"At Tokyo in 1910, one session, held in their great wrestling hall, was devoted to the children. There were 12,000 present.

"This year the missionaries are invited as a body for separate conference as to their relation to the Sunday School movement in Japan, and how they can best help forward the work.

"Mr. D. Morita, secretary of the association, desires me to make one of my topics at Kobe, 'The Graded Work as Related to Teachers.'

"The greetings given to me for the convention by good friends in America will be translated into Japanese, put into the hands of all delegates, and published in their Sunday School papers.

"There are 500 teachers in Japan taking the Sunday School Teacher Training Course.

"The opposition of Government Primary teachers to the Sunday School has ceased in many places.

"The membership of the Sunday School Association of Japan is increasing.

"Buddhist priests even, are visiting the office of the association, looking for information."

(It will be remembered that Mr. Brown, on a previous visit to Japan in 1907, was instrumental in effecting the organization of the association.)

Other News Items.

Writing from Kanazawa, Koga, Japan, on the 7th of February, Rev. J. G. Dunlop, secretary of the West Japan Mission of the Presbyterian Church in the U. S. A., says:

"I was in a country Sunday School last Sunday; that would have rejoiced your eyes and heart—sixty keen, bright-faced boys and girls, six earnest teachers, some up-to-date methods; hearty, if not very melodious singing, etc. Church life is 'wobly' in many places, but the Sunday School has gripped all right."

The cover page illustration of the *Mar Evangel* is from an etching signed by the artist J. G. Tissot. This etching was made in 1881 shortly after Tissot's conversion, and before he made some four hundred drawings and paintings in Palestine, illustrating the Bible. Natives of Palestine posed for him in the places where the events of the Biblical narrative are supposed to have occurred. Signed copies of this etching are scarce and therefore valuable.

RESURRECTION HOPE IN FAR-OFF CHINA.

Leaning over the steamer rail one dark night I was startled by a wail from the darkness below. It was one of those wild and weird wails which strike straight to the soul of man. Peering down through the darkness, I could dimly make out in a small boat the forms of a half-dozen dirty, sack-cloth men. They were a band of hired mourners. Towed in their wake came another small boat, bearing the coffin.

Had you been there the next day as the procession bore that body to rest, you would have heard the beating of gongs and the firing of guns to announce its coming. Bits of paper "money" are scattered along the wayside to buy immunity from evil spirits for the passing cortege. There, too, would you see the empty chair, by which his head bandaged in white, the emblem of mourning, walks the eldest son in token of filial duty. Eight or ten half-naked coolies with loud jest and filthy talk, bear the coffin, while in its train follow those same hired mourners still in their dark, dirty brown sackcloth garb and with their loud meaningless wails.

Reaching the hillside the body is laid to rest, and food and drink are placed before the tomb for the spirit of the departed one. At death, three spirits leave the body—one to abide in the grave, one to dwell in the ancestral tablet, the third passing on to "heaven." Heaven! Be it a woman, her highest hope of heaven is that some day,

(Continued on page 579)

Prayer Meeting Department

Prayer Meeting Topics.

Subjects for 1911 Prayer Meetings.

Comment on the following subjects for 1911 prayer meetings will appear in The Expositor each month. It will be in the form of quotations from famous expositors.

The advantage in using these topics is that the subjects are from "The Master Man," a life of Christ in the words of the Synoptic Gospels. These we furnish at \$3.00 per 100; given to your members will give them the Bible reading habit. A card with the quarter's subjects will be furnished with each book when requested. The book is suitable for the vest pocket. It contains material for a year's prayer meeting studies.

"THE MASTER MAN."

The life of Christ in the words of the four Gospels. It is so divided that it makes excellent mid-week prayer services subjects. Scripture for the subjects will be found in the book.

June.

22 Self-centered, or God-centered.....	27
23 The Limit of Patience.....	27
24 Be ye Ready.....	29
25 How to be Ready.....	29
26 The Test of Life.....	31

July.

27 Steps in the Way.....	33
28 Human Relations—Anger	34
29 Human Relations—Purity	35
30 Human Relations—Revenge	36

August.

31 Human Relations—Enemies	37
32 Divine Relations—Giving to God.....	37
33 Divine Relations—Praying to God.....	38
34 Divine Relations—Repenting	39
35 Divine Relations—Faith in God.....	39

XXXI—HUMAN RELATIONS—ENEMIES.

Matt. 5:43-48.

We are not required to regard with precisely the same feeling a Christian brother, and an openly profane and profligate person—a generous benefactor and a malignant inveterate enemy. It is not possible nor proper to cherish the same tender regard for strangers as for "those of our own household," the same gratitude to enemies as to benefactors, the same esteem for the bad as for the good. But we are sincerely to wish all men well, even our enemies; we are to desire their good; we are, as we have opportunity, to promote their happiness.—J. Brown.

* * *

We are not only to allow no stirring of malice in our feelings, but we are to let kindly emotions bear fruit in words blessing the cursers, and in deeds of goodness and, highest of all, in prayers for those whose hate is bitterest. We cannot hate a man if we pray for him; we cannot pray for him if we hate him. Our weakness often feels it so hard not to hate our enemies, that our only way to get strength to keep this highest, hardest commandment is to begin by trying to pray for the foe, and then we gradually feel the infernal

fires dying down in our temper, and come to be able to meet his evil with good, and his cursés with blessings. It is a blessed possibility that Jesus opens for us, that our kindly emotions towards men need not be at the mercy of theirs to us.—Maclaren.

* * *

The Old Testament often commended kindness and mercy, but it also sanctioned revenge and triumph over the fall of an enemy. But Jesus throws down the dividing prejudices of nationality, and teaches universal love without distinction of race, merit or rank. A man's neighbor, henceforth, was every one who needed help, even an enemy. All men, from the slave to the highest, were sons of one Father in heaven, and should feel and act towards each other as brethren. With a sublime enthusiasm and brotherly love for the race he announces a common Father of all mankind, and one grand spiritual ideal in resemblance to him.—Geike.

* * *

Love as God loves, regardless of merit and of the reciprocity of love; loving because you would be like God, loving because God has first loved you.—C. J. Vaughn.

XXXII—DIVINE RELATIONS—GIVING TO GOD.

Matt. 6:1-4.

Almsgiving had been exalted by the Scribes to an act in itself meritorious before God. The word "alms" and "righteousness" were, indeed, used interchangeably. "For one farthing given to the poor," said the rabbis, "a man will receive heaven." "He who gives alms will be kept from all evil." In an age when the religious spirit was dead, outward acts of religion were ostentatiously practiced, at once to earn a reward from God, and to secure honor for holiness from men. Religion was acted for gain, either present or future. Against such hypocrisy Jesus warns his followers. They were to draw no attention to their charity, by having it proclaimed in the synagogue, or by ostentatiously giving it in the streets, to earn praise of men, but were to hide it as if they would not even let their left hand know what their right hand was doing. Sincerity only, gave charity value. The amount was not essential; the spirit was all. Insincerity had no reward but the empty honor from men, got by deceit; sincerity was rewarded by their Father in Heaven, who saw the secret deed.—Geike.

* * *

The mingling of regard for man's approbation with apparently righteous acts absolutely disqualifies them for receiving God's reward, for it changes their whole character, and they are no longer what they seem. Charity given from that motive is not charity, nor prayer offered from it devotion.

I think Christ's ear catches the screech of the brazen trumpet in a good many of the ways of raising and giving money, which find favor in the church today. This is an adver-

tising age and flowers that used to blush unseen are forced now under glass for exhibition. No one needs to blow his own trumpet nowadays. We have improved on the ruder methods of the Pharisees, and newspapers and collectors will blow lustily and loud for us, and defend the noise on the ground that a good example stimulates others. Christ condemned ostentation. His followers too often try to make use of it.

In its coarsest forms this ostentation is out and out hypocrisy, which consciously assumes a virtue which it has not. But far more common and dangerous is the subtle, unconscious mingling of it with real charity. The hypocrisy which hoodwinks ourselves is more common and perilous than that which blinds others.—Maclaren.

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XXXIII—DIVINE RELATIONS—PRAY- ING TO GOD.

Matt. 6:5-15.

What is prayer for? Not to inform God, nor to move him, unwilling, to have mercy, as if, like some proud prince, he required a certain amount of recognition of his greatness as the price of his favors, but to fit our own hearts by conscious need and true desire and dependence, to receive the gifts which he is ever willing to give, but we are not always fit to receive. As St. Augustine has it, the empty vessel is by prayer carried to the full fountain.

There is everything in this prayer. There is help for the smallest wants and light for daily duties; there is strength for the hour of death and the day of judgment. No man can exhaust it. Every age may find in its simple syllables lessons for their new perplexities and duties.—Maclaren.

* * *

The great Father knows what we need before we ask him, and requires no lengthened petitions. Prayer in the congregation is not forbidden, for Jesus himself frequented the synagogue, and joined in public devotions. But private prayer must be private, to guard against human weakness corrupting it into worthless parade. The simplest, shortest prayer, unheard by human ear, is accepted of God, if it rise from the heart; if the heart be wanting, all prayer is mere form.—Geikie.

* * *

The Pharisees delighted in long prayers. "Every one," they said, "that multiplies prayer is heard." This notion also Jesus assailed with the sharp arrows of his scorn. It was, he declared, a heathenish notion, and those sanctimonious Pharisees with their endless iterations were no better than the priests of Baal who cried until noon, "O Baal, hear us!" God is no reluctant deity to be wearied with importunate entreaties, but a gracious Father. "In praying do not babble like the heathen; for they fancy that in the multitude of their words they will be hearkened to. Be not like unto them; for your Father knoweth what things ye have need of ere ye ask him."

This prayer has several striking characteristics. It is brief, recalling the Lord's warn-

ings against the babbling prayers of the heathen and the long prayers of the Pharisees. It is simple, suiting the lips of a little child. It is catholic, addressing not the Lord God of Israel, but the Heavenly Father. It is spiritual, concerning itself primarily with God's glory, his kingdom and his will, and only secondarily with the worshipper's needs. And what are the boons which it craves? Bread, pardon, and deliverance from temptation. It concerns itself exclusively with the things of God and the needs of the soul, asking only the simplest provision for the body.—David Smith.

XXXIV—DIVINE RELATIONS—REPEN- TING UNTO GOD.

Matt. 6:16-24.

If there is less fasting now than then, Christians still need to take care that they do not get up a certain "sad countenance" for the sake of being seen of men, and because such is understood to be the proper thing for a religious man. They have to take care, too, not to parade the feelings, of which fasting is to be the expression, as, for instance, a sense of their own sinfulness, and sorrow for their nation's or the world's sins and sorrows. There are deep and sorrowful emotions in every true Christian heart, but the less the world is called in to see them, the purer and more blessed and purifying they will be.—Maclaren.

"Your treasure" is probably not the same as your neighbor's. It is yours, whether you possess it or not, because you love it. For what our Lord means here by "treasure" is not merely money or material good, but whatever each man thinks best, that which he most eagerly strives to attain, that which he most dreads to lose, that which, if he has, he thinks he will be blessed, that which, if he has it not, he knows he is discontented.

Now, if that is the meaning of "treasure," then this great saying of my text is, as a matter of course, true. For what in each case makes the treasure is precisely the going out of the heart to grapple it, and it is just because the heart is there that a thing is the treasure.—Maclaren.

* * *

Christ desires his people to lay up store in heaven, that they may have a heart in heaven; this is why he bids them to lift up their goods, that they may lift up their souls as well. For it is the power which the "treasure" has inevitably to draw after it the heart, the fact that it is the loadstar to which the needle must point, which makes it of such consequence where this treasure is stored.—Bishop Trevelyan.

* * *

No one ever went to heaven whose heart was not there before.—Robert South.

* * *

It is a common idea that virtue shades off into vice by imperceptible gradations, and that the majority of men are neither bad nor good. Our Lord pronounces absolutely that in the last resort there are only two classes of men: those who are serving God, and those who are serving the world.—Dummelow.

Matt. 6:25-34.

Jesus says three things regarding anxiety about worldly matters. First, it is unreasonable. Jesus throws his disciples back on the providence of God, his wise and almighty government of the world. Everything, great or small, has a place and a portion in the Creator's beneficent care. If God cares for lesser things, the birds, the flowers, nay, the very grass, will he not much more care for you, his children?

Again, anxiety about worldly matters is useless. "Which of you, though ever so anxious, can add to the length of his life a single cubit?" It is unavailing to fret about the future. If there be trouble in store for us, it will come, and our part is to do the present duty and leave the future in God's hands. Worry about the future simply embitters the present and does not avert trouble. The trouble which one anticipates seldom comes. The morrow may have trouble in store, but it will not be the trouble which one anticipates.

Finally, anxiety about worldly matters is irreligious. "After all these things the heathen seek." And it is nothing strange that they, not knowing the Heavenly Father, should be anxious about food and raiment; but his children should be otherwise minded. "Your Heavenly Father knoweth that ye have need of all these things."

Anxiety about worldly matters is in truth practical heathenism, and Jesus bids his disciples decide which God they will worship.—David Smith.

* * *

Our Lord regarded cheerfulness and joy, and the absence of care and anxiety, as the mark of a true Christian who puts his trust in God.—Dummelow.

* * *

Christianity forbids no necessary occupations, no reasonable indulgences, no innocent relaxations. It allows us to use the world, provided we abuse it not. All that it requires is, that our liberty degenerate not into licentiousness, our amusements into dissipation, our industry into incessant toil, our carefulness into extreme anxiety and endless solicitude.—Bishop Porteus.

* * *

Anxiety does not empty tomorrow of its sorrows; but it empties today of its strength. It does not enable you to escape the evil, it makes you unfit to cope with it when it comes. We have always strength to bear the evil when it comes. We have not strength to bear the foreboding of it. "As thy day, thy strength shall be." In strict proportion to the existing exigencies will be the God-given power; but if you cram and condense today's sorrows by experience, and tomorrow's sorrows by anticipation, into the narrow round of the one four-and-twenty hours, there is no promise that "as that day thy strength shall be."—Maclaren.

RED LETTER DAYS AHEAD.

On September 11, the Waterloo of temperance is to be fought in Maine, and on the same day there convenes at the World's Capital, the Hague, the XIII. International Congress against Alcoholism, to which ours and many other governments will send official delegates.

Just preceding these supreme events in temperance history, on September 10, comes the Quarterly Sunday School Temperance Lesson on Daniel and his comrades refusing the king's wine. (Dan. 1.).

All over the world that Sunday ought to be a day of prayer and of impressive teaching and preaching—such a "Temperance Sunday" as the world never saw before, when the Universal Church, in pulpits and on platforms as well as in Sunday Schools, will do its full duty in the battle against all habit-forming drugs—not forgetting to pray and petition for the world-wide "suppression of the opium evil," for which President Taft has called an international conference" at the Hague, that is expected to convene October 1 and to continue for months debating this great proposal, with "infernal revenue" and private cupidity contending for delay, while early prohibition is urged in the interest of markets, morals and missions.

In order to make September 10 effective the average teacher should be supplied days—better if it be weeks—in advance, with up-to-date literature on these progressing crusades, and there should be councils of war among temperance and missionary and Sunday School leaders, and especially pastors, before the August vacations, in order to make such preparations as are essential to victory.

Let some should make excuse of the weather for neglecting such moral battles, we enumerate the great battles that patriots have fought in Summer heat: Bunker Hill, June 17th; Waterloo, 18th; Custer's Last Stand, 25th; Gaines' Mills, 27th; Monmouth, 28th; Gettysburg, July 1; Chippewa, 5th; Winchester, 19th; Banbury, 26th; Armada Overthrown, August 8th; Cedar Run, 9th; Manila, 13th; Bennington, 16th; Rappahannock, 23d; Long Island, 27th; Perry's Victory, September 10th; Chapultepec, 12th; Chicamauga, 19th.

The best way for "Christian Soldiers" to forget the heat is to make a real fight against the foes of God and man.

A CRUSADE TO SAVE THE CITIES.

The Men and Religion Forward Movement is one of the greatest undertakings of its kind in the history of Christianity. Meetings are to be held in 14 Canadian and 76 American cities, including Reno, Nevada. The movement is to be conducted by ten church brotherhoods, the Gideons, the International Sunday School Association and the Y. M. C. A.

The object of the movement is to win to Christ and the church the largest possible number of men and boys by May 1, 1912, and to emphasize the Christian religion as being the one and only hope of the world. Fred B. Smith of the International Y. M. C. A. heads the movement. He tells how the campaign is to be conducted thus:

What's in the Magazines

H. WILLIAM PILOT

Editor's Notice—The purpose of the department is to classify the best magazine articles, in which preachers are interested, in the English speaking world. These magazines can be secured from The Expositor. **Information Bureau, for subscribers only.** If you are preparing a subject and desire material from books or magazines, address your wants to this department and we will advise where such information can be found. Write to H. William Pilot, 2601 Library Ave., Cleveland, O.

RELIGION.

Bibliotheca Sacra, July—The World Person, Raymond Bridgman—The Waxing, The Waning, and the new Phase of the Turkish Crescent, G. E. White—The Golden Gospel in Latin in the Library of Mr. J. Pierpont Morgan, E. S. Buchanan—Christological Movements in the Nineteenth Century, H. Bavink—The Latest Translation of the Bible, Henry M. Whitney—The "King" of Deuteronomy 17, 14-20, Harold M. Wiener—The "Zadokite" Document, William H. Ward—Have Subjective Historical Facts a Legitimate Place in the Re-enforcement of Religious Faith? Austin Rice—Did Christ Eat the Passover?, William Frederick.

The Homiletic Review, July, The Version of 1611—With some Reference to its Authors and their Work, Henry E. Dosker—Scientific Difficulties in a Section of Paul's Teaching, Robert Paterson—The Present Status of Missions in Japan, Harlan P. Beach—Modern Palestine and the Bible, Lewis Bayles Paton—The Alleged Mythological Character of the Patriarchs and Kings, Edouard Konig—Judah Through the Exile and Restoration, Herbert L. Willett.

The Record of Christian Work, July—The Religious Outlook in Philadelphia, J. R. Miller—The Practice of the Presence of God in Christ, H. Elvet Lewis.

Everybody's, July—The New Polygamy, Frank J. Cannon.

Current Literature, July—The Bishop's Indictment of Present Day Christianity.

The Forum, July—The Remedy for Armed Peace, Baron De Constant—The Passing of the Opium Traffic, Rosa Chiles—The Right Use of Leisure, Temple Scott—The Feminine Accent, Shaemar C. Sheel.

North American Review, July, 35 cents—Is Judaism Necessary Today?, Abram Isaacs.

Lippincott's, July—Games and Gangs (Deals with the boy problem), Dr. Luther Gulick.

Atlantic Monthly, July, 35 cents—Pontifex Maximus, Guglielmo Ferrero—The Pope and Democracy, William Canon Berry.

Contemporary Review (English), June, 40 cents—Limits of Arbitration, Sir John Macdonnell—St. Paul and the Mystic Way, Evelyn Underhill.

The Expositor (English), June—Dr. Moffat on the Literature of the New Testament, Sir William Ramsay—The Day of Atonement, D. B. Erdman—Dr. Johannes Lepsius on the Symbolic Language of Revelation, Helena Ramsey—The Odes of Philo, J. T. Marshall—Did Paul Commend His Gospel? A. E. Garvie—Studies in Conversation, 4. John Bunyan, Prof. James Stalker.

Religious Education, June, 65c.—Character and Social Conditions, Jane Addams—Eugenics; What it is Going to Do, G. Stanley Hall—Education for Parenthood, Helen C. Putnam—Child's Right to be Well Born, George E. Dawson—The Y. M. C. A. and the Sunday School, Y. M. C. A. and the Home—Y. M. C. A. and Working Boys—Y. W. C. A. and Girls—Y. W. C. A. and Working Girls—The Student and the Local Church, Richard C. Hughes—The Student and the Bible, Charles M. Sharpe.

MISSIONS.

The Missionary Review of the World, July—The Home-Going of the Editor-in-Chief, Rev. Arthur Tappan Pierson Passes Away at his Brooklyn Home—The Missionary Situation in Alaska, S. Hall Young—Practical Results in Frontier Home Missions, W. S. Holt—The Training of the Foreign Missionary, Homer R. Hurlbert—The Pulahanes in Panay, Charles W.

Briggs—God's Messengers in the Philippines, Edith White Jensen—South Africa and the Missionary Problem, Bishop B. La Trobe—The Education of China's Daughters, Effie Muriel Borst—The Aborigines in South America, R. J. H.

Everybody's, August—Life, Death and Immortality, William Hanna Thompson—The Progress and the Big Business, Frank J. Cannon.

ETHICS.

The International Journal of Ethics, July—The Garden of Ethics, C. Lloyd Morgan—Ergism in the Orient, Paul S. Reinsch—Militaristic Ethics, Alfred W. Benn—The Influence of Darwinian Theory on Ethics, Ramsden Balfour—The Ethics of the Bhagavadgita and K. S. Radakrishnan—The Written Law and Unwritten Double Standard, Ada Elliot Sheffield.

SOCIOLOGY.

Annals of the Academy of Political and Social Science, bi-mo.—Individual Effort in Trade Expansion, Elihu Root—The Monroe Doctrine, the Fourth Pan-American Conference, Alejandro Alvarez—Banking in Mexico—Investment in Latin Countries of American Capital, Wilfrid H. Schaff—Public Institutions in Peru, Albert Giesecke—Immigration, a Central American Problem, Earnest B. Filsinger—The Living Wage of Women (in supplement).

Contemporary Review (English), June—Juvenile Employment Bureau, Mrs. Ogilvie Gordon—Sincerity in Social Life, Lucy Re Bartlett.

Current Literature, July, 25c.—Charlotte Perkins Gilman's Dynamic Social Philosophy.

Fortnightly Review (English), June, 40 cents—Women and Work, Mrs. Ales Tweele.

Playground, July, 25 cents—Play, as an Ardent to Civilization, Joseph Lee—Tendencies in Developments in the Field of Public Recreation, H. S. Braucher—The Guild of Play, Madeline Stephens.

International Journal of Ethics, July—Sociology and Modern Social Problems, Frank Fetter.

The American City, July, 15 cents—The Modernization of an Old Historic Town, William Martin—The Free Public Baths of St. Paul, Curry Morton—The Cure of the Smoke Emissions, Herbert M. Wilson—The Influence of Street Parks and Playgrounds Upon Suburban Development, William E. Harmon—The Sanitation Bakeries and Restaurant Kitchens, Charles Ball—The Conning Tower, Arthur H. Grant—City Forestry in Chicago, J. H. Prost—An Ideal Sanitary Bakery, W. R. Williams—Penny Lunches in Milwaukee Public Schools, Mrs. Duncan Mowry.

Public Service, June—Improvements in Central Service, William H. Blood—Rapid Transit: The World's Greatest Cities, Edward M. Bassett—Some Reasons for Difference in Price for Different Electric Services, Norman T. Wilcox—The Failure of Municipally Operated Utilities, W. G. Maxey—Private Lighting Less Than Municipal.

The Survey, July—Syrians in the United States, 1. Sources and Settlement, Louise Seymour Houghton—Fire Waste, Powell Evans—Housing Awakening, 11. The Discoveries of Columbus, Otto W. Davis—The Risks of the Coal Diggers, Don D. Lescohier—The National Conferences of Charities and Correction.

Sunset Magazine, July—What Women are Doing in the West, Bertha H. Smith.

Industrial Engineering, June—Factory Sanitation, E. C. A. Winslow.

The Technical World Magazine, July—Like Parent Like Child, Ralph Bergengren.

The World Today, July—Democratizing Music (How slum children are helped by music), Donald Wilhelm—Workingmen's Insurance, James Harrington Boyd—The Survey of the Small Cities, George Thomas Palmer—Worcester: Garden City (what is being done for boys and girls), Warren D. Foster—Arbitration With Honor, Albert Bushnell Hart—Living With the Homeless, 2. The City as a Landlord of the Poor, Edwin A. Brown—The Romance of the Secret Society, Hugh C. Weir.

Cassiers Magazine, July—Rescue Work

Mines, Percy W. Taylor—The Menace of Mine Explosions.

POLITICS.

The Lawyer and Banker, June—The Recall of the Judiciary a Nostrum—The Sterilization of Criminals, Idiots and Insane.

Advertising and Selling, July—Commercial Conditions in Canada, J. Allen Ross—The Greatest Commercial Problem.

The American Political Science Review—The Constitutionality of Old Age Pensions, Frank J. Goodnow—Tendencies in Labor Legislation of 1910.

Political Science Quarterly, June—A Local Study of the Peace Problem, R. P. Brooks—Southern Non-Slaveholders in 1860, D. Y. Thomas—Government Judiciary, L. B. Boudin—Tax Apportionment in Oregon, J. H. Gilbert—The Government in India, H. Joss.

Munsey's, July—The New Regime in the Senate, Judson C. Welliver.

The World's Work, July—Statesmen of Commerce, C. M. Keys—La Follett; Pioneer Progressive, William B. Hale.

Current Literature, July, 25 cents—The "Rule of Reason" and the Trusts, William J. Bryan.

The Fortnightly Review (English), June, 40 cents—A Salute From the Fleet, Alfred Noyes—The Royal Prerogative—The City of London and the Coronation, M. F. Johnston—The National Insurance Scheme in Practice, G. P. Forrester—Indowment by Increment, W. P. Billimy—North America or Imperial Reciprocity, J. Ellis Baker.

Hampton's, July, 15 cents—Nine Years War With Privilege, Tom. L. Johnson—The Battle of 1912, O. K. Davis—Johnson, a Governor Who has made Good, W. E. Smythe—Keeping the Children in School, Reta C. Dorr.

North American Review, July, 35 cents—The Supreme Court Decisions (Symposium), Diplomacy and Arbitration, 2, Rear Admiral A. T. Mahan.

McClure's Magazine, July—The Initiative and Referendum, and How Oregon Got Them, Burton J. Hendrick—Canada's System of Responsible Government, Albert J. Beveridge.

Everybody's, August—Gratitude and Graft, Walter Lippmann.

LABOR.

Columbia Law Review, June—Compromise—The Great Defect of Arbitration, William Cullen Dennis.

The American Federation of Labor, 10 cents—Schemes of Distribution of the Immigrant, Samuel Gompers—The Blot Upon Civilization, John B. Powell—The Triangle Trade Union Belief.

Atlantic Monthly, July, 35 cents—The German Drift Toward Socialism, W. C. Dreher—Unlimited Franchise.

Metropolitan, July—Servants or Domestic Labor, Elizabeth Westwood.

PHILOSOPHY.

The Journal of Philosophy—The Logic of Antithesis, Alfred H. Lloyd—Continental Critics of Pragmatism, 2, Woodbridge Riley—An Experimental Study of the Fusion of Colored and Colorless Light Sensations, C. E. Ferree, June 22—The Faculty Doctrine, Correlation and Educational Theory, 1, W. H. Winch—Rhythm and the Vitalism, Savilla A. Eikus—Mechanism and Vitalism, Knight Dunlap.

PSYCHOLOGY.

The Journal of Psychology, q.—Thermal Intensity and the Area of Stimulus, Barnholt & Bentley—Consciousness Under Anaesthetics, Jacobson—On the Intensity of Images, Schaub—The Color Sensation of the Partially Blind, Hayes—Recent Freudian Literature, Acher—Terminology in the Field of Sensation, Dunlap.

BIOGRAPHY.

Century, July, 35 cents—Thackeray's London, Lewis Melville—Thackeray in America, James G. Willson—Martin Luther and His Life Work, 8, Arthur C. McGiffert.

Metropolitan, July—Life Story of J. Pierpont Morgan, Carl Hovey.

REFORM.

Munsey's, July—The Reign of the Rothschilds, Isaac F. Marcossou.

MEDICINE.

Interstate Medical Journal, June—Special Number Treating Upon the Diseases of the Heart.

Medical Council, June—Chronic Joint Affections, Gwyllim G. Davis—Vaccination in a Better Way, E. L. Paulding—Recreation Necessary to Health, C. Kendrick—Treatment of Acute Dysentery, A. Rose.

The American Journal of Clinical Medicine, June—The Limitations of Offspring, Robinson—The New Therapy of the New Doctor, Waugh.

North American Journal of Homeopathy, July—Faith, Superstition and Physical Therapeutics, G. F. Lindlaw.

Medical Times, July—The Problem of Living Long, W. T. Marrs—What Causes Consumption? Elmer Lee.

EDUCATION.

Educational Review, June—The Significance of the Continuation School for the Educational System and the Educational Ideal of Germany, Eduard Spranger—Some Helpful Educators, Richard H. Jesse—The Poor Professor, Henry D. Gray—The Bible—The National Union of Teachers of England and Wales, Frederick E. Farrington—Intra-national Exchange of Teachers, J. B. E. Jones—A New Plan of Admission to Harvard College, Clifford M. Taylor.

Popular Educator, June—The Problem of the Long Vacation, An Experiment With Boys—A Township Examination—Grammar School Civics—Playground Games—Everyday Problems in Teaching.

Education, June—The Differentiation of the High School Course in English, Charles W. Eltiot.—The Common Schools, M. A. Cassidy—Some Uses of the Classics to the Modern Student, Preston S. Moulton—Vocational Training in Public Schools, Charles A. King—How to Reach the Individual Student, J. E. Hickman—Speaking in Public, Oliver Van Wagnen—Teaching Natural Science in Our American High Schools, Frank P. Whitney.

Journal of Education, June 29—A Little Child Shall Lead Them, Harriet Beecher Stowe—The Educational Problem—Charities and Correction.

Primary Education, June—Readings of Great Educators, M. V. O'Shea—Poems and Stories to Tell Children.

Manual Training Magazine, 35 cents—School Craft and the Educational Value of: Doing Wrong, Joseph H. Judd—A Box Kite, Will J. Craig—Metal Work With Inexpensive Equipment for the Grammar School Grades, 8, Arthur F. Payne—Manual Training and Industrial Education in Pennsylvania, Lewis W. Cruikshank—Twenty-one Years in Manual Training, 2, James P. Haney—Visiting Manual Training Schools in Europe, 9, Charles A. Bennett.

New England Magazine, June—Future of the New England College, Frederick Burrows.

American Magazine, July, 15 cents—New Ideas in Child Training, H. A. Bruce.

Alpha and Omega

(Continued from page 600)

congregation and listen to the proclamation of the word. It is pleasant for us to meet around the sacramental board—as we do today—to stimulate our souls with the visible emblems of our Saviour's dying love. But soon another hand than mine will break the consecrated bread here to another people, and we will gather no more around the Lord's table on earth. But thanks be to the God and Father of our Lord Jesus Christ, it will be far more pleasant to drink the new wine of love in the heavenly kingdom in the presence of him who is the Alpha and the Omega of our Christian happiness. When we lay aside this tenement of clay and gaze at the unveiled majesty of our blessed Lord, then we may know how to appreciate the height and depth and breadth and length of his unspeakable love. Then possibly we may be able to comprehend the text—I am Alpha and Omega.

DR. MCFARLAND SAYS THE EVANGEL IS MERCENARY

The following is from the July Sunday School Journal:

Conscience and Profits.

The World Evangel for a half year or more has gone into monthly convulsions over the iniquity of the Lesson Committee of the International Sunday School Association in putting into the courses of the new series of Graded Lessons a section of what are called "extra-Biblical" studies. The incandescent heat of the Evangel's indignation is such as might well cause those irreverent and presumptuous people who are conspiring to crowd the Bible out of the Sunday School to flee to some protecting shade. The Evangel's conscience on this subject is fearfully and wonderfully awakened, and it should galvanize the torpid and indifferent into alarmed activity. The Evangel is also a very practical magazine, and has sense enough not to permit its conscience to burn up its profits. The evidence of this appears from the fact that on the page immediately opposite to its scorching editorial against the iniquity of "extra-Biblical instruction" appeared in the May number a full-page advertisement of the Keystone Graded Lessons—the series issued by the Baptist Church which contains this wicked material without any abatement, modification or apology! But of course the advertisement was properly and liberally paid for. "Let not thy left hand know what thy right hand doeth" in morals and business!

Is The Evangel Mercenary or Two-Faced?

Mr. John T. McFarland, editor of the Sunday School Journal and other Methodist Sunday School helps rejoices that he thinks he has found some evil in The Evangel, and is exceedingly pleased at what he thinks is a case of The Evangel denouncing the non-Biblical Graded Lessons with one hand and accepting advertising for a system of lessons containing non-Biblical material with the other. He says in the Journal for July: "The Evangel is also a very practical magazine, and has sense enough not to permit its conscience to burn up its profits."

We are not astonished that this imagined cupidity on the part of The Evangel should please Mr. McFarland—for being an advocate of non-Biblical lessons, he has no doubt overlooked that well-known 13th chapter of 1st Corinthians, 5th and 6th verses:

"* * is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth."

Why is he so pleased at finding supposed unrighteousness in The Evangel? He wrote letters to the state secretaries of the International Association charging The Evangel with being insincere and hypocritical.

Is it possible that this great intellectual giant could not find arguments sufficient to answer The Evangel's arguments against the non-Biblical lessons? He is not the first to detract attention from a weak cause by personal abuse of an opponent.

Is it possible that Doctor McFarland con-

siders the Graded Lesson Syndicate a and following methods of Trusts in big ness he proposes to crush all independent Sunday School magazines?

Why does he charge The Evangel with cupidity and being mercenary? The Evangel has not the coffers of a large denomination behind it. Its livelihood depends on its being enough better than, or enough different from, other denominational helps to secure its subscribers.

In one breath Dr. McFarland charges The Evangel with being shrewd and mercenary and in the next with being a "baby" "babyish." This was because I sent to bishops of his church his editorial attacking the sincerity and capability of Marion L. Rance and W. N. Hartshorn. His attack aimed at the International Association as well as its officers.

It turned out that the enemies of the Evangel or advocates of the non-Biblical lessons are the enemies of the International Association.

Why is he bitter against these men and The Evangel? They were important factors in preventing his forcing non-Biblical lessons down the throats of the Sunday School children of the land.

Dr. McFarland knows that The Evangel's denunciation of non-Biblical lessons cost The Evangel the loss of its largest advertiser. He either knows or could have learned from an assistant that The Evangel has been for years and is now being published without profit to its publisher.

Furthermore he knows, or could have easily learned from his friend Dr. Blackall, editor of the Keystone Graded Lessons, by the advertising of which he says I stultified my conscience, that Dr. Blackall is a strong advocate of Biblical lessons, and is making the Keystone lessons conform to the Biblical standard. Before we accepted the Keystone lesson advertising Dr. Blackall assured us of his position, and wrote us saying: "With regard to the Fourth Quarter Intermediate Graded Lessons, I have made material changes, adhering only to the general scheme. I have put the Biblical material first instead of subordinate."

With that assurance, was I right or wrong in accepting this advertising?

Dr. McFarland would like to think that I am all he says, but he knows in his own heart that The Evangel has been sincere and self-sacrificing in its stand for the Bible as the text-book of the Sunday School.

The Evangel has not attacked Dr. McFarland, but his theories. It has no trace of bitterness. It will congratulate him when he is elected bishop of the Methodist Church, if our congratulations would not please him we will certainly not charge him with being mercenary, because the office of bishop pays more than his present salary. We shall think that he sought the office because he could be more useful to his church, even as The Evangel believes it can be more useful in the advancement of the interests of our Lord by standing for the Bible as the text-book of the Sunday School.

F. M. Barton.

METHODS OF CHURCH WORK

E. A. KING, EDITOR, NO. YAKIMA, WASH.

METHODS OF CHURCH WORK.

As is the month of vacations for most pastors and laymen. The work of the church is at a standstill. In many places the only department that moves on regularly is the Sunday school. The children will go somewhere and should be given an opportunity.

The problem of Sunday service is as acute in the rural district as in the city and requires much patience, and resources to solve it in every place. Those who are so situated that they can do so bring the tent into use. Some go out under shade trees and enjoy the services more than when in the church building.

In hot climates where no proper shade is available for an outdoor service services may be given up entirely for one month. This whole subject was discussed at length in The Expositor for August, 1909, pp. 461-463.

What plan is followed will have to be determined by the circumstances. A service should not be held for the sake of holding it. The faithful people desire a rest they should have that privilege and they will return to the work full of enthusiasm, and will say, "I am glad to get back again into the harness."

The editor of this department hopes that the methods suggested here from time to time may help the earnest pastor over his hard places.

During the past few weeks we have met personally a large number of Expositor readers and it has greatly encouraged us to know that this department has been so helpful. We appreciate the many words of helpfulness we are constantly receiving both by word of mouth and mail, and we shall continue to make this department helpful and suggestive.

To do this, however, we must have the hearty co-operation of more of our readers. Send in samples of your printed matter, lists of sermon topics and other items of interest. We need this sort of help just now. Send everything to Rev. E. A. King, 4 S. 6th St., North Yakima, Wash.

RESPONSIVE SERVICES FOR SUNDAY NIGHTS.

T. C. Cleveland, 296 Lafayette St., Salem, Mass., publishes a four-paged printed service for the use of a Sunday evening congregation. It consists of an order of service printed in full, giving responsive readings for pastor and people; the hymns printed in full, and indications for selection by choir, scripture reading and prayer, notices and offertory. There is a place for the sermon and there is a responsive closing service. Many churches use these during August. They may be secured in quantities for distribution among the congregation.

Some of the services are planned for antiphonal singing. We well remember, some years ago, a pastor who used these services with great effect. One choir was located in the gallery and the other on the main floor

and they answered each other with effectiveness. Any church that is particularly musical could make these services wonderfully attractive.

They cost \$1.50 per hundred copies, express prepaid. Sample copies will be sent for a one cent stamp.

USING THE PHONOGRAPH.

We have recently experimented with the phonograph at our Sunday evening service. It worked splendidly and we heartily recommend it.

The suggestion was made to us by the veteran missionary, Rev. R. A. Hume, D. D., of Ahmadnagar, India. He was here recently and told of the remarkable success of the phonograph in mission work. As he goes about the country he is advocating its use.

He said: "Usually some one in every parish has a phonograph. On Sunday he could take it to church and reproduce some of the finest religious music in the world. The records are not very expensive. Such a method would also tend to raise the standard of musical taste in many a community."

"This is something," he continued, "that our laymen can do. I believe that the significance of the laymen's movement is that each man is to find his place and his work. Now let a layman in some large church take his machine out into the country and treat the people there to a sacred concert once in a while."

We tried his plan and prepared the following program:

ORDER OF SERVICE JUNE 4.

Organ—Hymn No. 153—Victor Record: "My Faith Looks Up to Thee."

—Victor Record: "Come All Ye Faithful."

Scripture—Hymn No. 207—Notices—Offering—Victor Record: From "Elijah" Evan Williams.

Address—Victor Record: "Abide with Me." Benediction. Organ.

THE COMPOSITE SERMON.

The latest thing in sermon-making is a novelty, indeed. Nine ministers in Los Angeles, Cal., got together and produced one sermon, and on the next Sunday nine congregations listened to the same sermon, one of the best they had ever heard. Two minds will view a given subject from different angles to the enlargement of their mutual vision and nine minds well co-operated ought to produce a richer sermon than one clergyman would prepare.

Whether this union of effort is to be continued we do not know, and whether it would be desirable opens up a question with room enough in it to satisfy any debating society.—Springfield Republican.

CHURCH ADVERTISING IN THE SUNDAY PAPERS.

Unity Church of Montclair, the Rev. Edgar S. Weirs, pastor, has startled the conservative church folk of the town by placing quarter-page advertisements in the Sunday papers in which it enunciates its doctrines and presents arguments for more general attendance at church services. The advertisement says:

"There are two reasons for going to church—for what you can get and what you can give. But you feel, possibly, that you do not get much from going to church. Are you sure that among the many churches there is not one which does not stand for what you stand and give what you need? Some church has an uplift and an outlook for you; some church has an opportunity for service for you—you need that church.

"You think you can get more by going forth to meet nature face to face, or by staying at home and reading the work of some master mind, or by studying present problems of current events than by going to church. But can you get by yourself the sense of fellowship and the human touch?"

The advertisement declares "Unity Church is meant to be broad enough for the Christian and the Jew, the Vedentist and the Behaist, the Trinitarian, the freethinker and the conservatist."

GOOD SUNDAY NIGHT TOPICS.

General topic: "A Half Dozen Devils of Modern Society."

The Gossip Evil.
Harmful Amusements.
Wine the Mocker.
Evil Companions.
Dishonesty.
The Love of Money.

SPICY ITEMS FROM CHURCH CALENDARS.

The church service tonight will be addressed by two members of the Committee of One Hundred. Mr. C. H. Lambie will speak on the subject, "Shoes." He will be followed by Attorney T. B. H. Brownlee in a short gospel address. Come and hear what a successful business man and a prominent attorney have to say about religion. Not only come yourself but double your usefulness by bringing a friend.

Fifty-four at covenant meetings last Wednesday night. The Bible question given out then to be answered next Wednesday night is: "Who was it, when sent on an errand, after reaching his destination refused to eat until after he had delivered his message?" The answer is in the book of Genesis.

The first quarter of our fiscal year closes next Sunday. Members who know themselves in arrears on their subscriptions to the pastor's salary and the current expenses are kindly requested to pay up at that time, as the money is greatly needed to meet the obligations of the church.—General Steward.

LETTING OUR LIGHT SHINE.

The following statement by the Rev. Jonathan Edwards of Sprague, Wash., about our own church is illuminating. Every pastor should have something of the kind to use carry on his church propaganda. We print it in full because it can easily be adapted to the needs of any church:

Platform—In essentials, unity; in non-essentials, liberty; in all things, charity.

Faith—Fatherhood of God; Saviorhood of Christ; Friendship of the Spirit; Brotherhood of Man; Service of Humanity.

Purpose—Primarily to help all we can to personal faith in Jesus Christ; to do good, goodness, or show any kindness we can to all.

Meetings—Sunday services at 11 a. m. and 7 p. m.; Sunday School at 10 a. m.; Ladies Guild, Wednesday afternoon; Mid-week meeting, Wednesday at 7:30; Choir rehearsal, Thursday evening; Tri-M meeting, Friday night; Communion every three months beginning first Sunday in January.

Support—The church is supported by the voluntary offerings of the people, most subscriptions. A subscription from you for this purpose would be acceptable. The loose collections pay no more than the expenses of the church outside the pastor's salary. The current expenses for light, fuel, janitor, etc., average nearly \$5.00 a Sunday.

Welcome—All who are not regular attendants at some other church are cordially invited to attend all the services, and enjoy all the privileges and opportunities of church membership. If you desire to make your church home with make it known. We shall endeavor make our fellowship mutually helpful. The minister of this church will devote it a favor to be informed of any sickness, or affliction, or aged person, where he could be helpful. He does not believe in indiscriminate ministerial visitations, or even the appearance of proselytizing.

The following blanks can be filled:

Kindly call at the home of.....Stre

At your earliest convenience.

I desire to make the Congregational Church my place of worship.

(Name).....

It is my desire and purpose to live a Christian life, and I desire to become a member of the Congregational Church.

(Name).....

A KEEN OBSERVER.

Ethel, aged 3, had been to visit her cousins, two fun-loving and romping boys. She had climbed upon her father's knee and was telling him of her visit. "Papa, every night John and George say their prayers they ask God to make them good boys," said she. "That's nice," said papa. Then thinking soberly for a few minutes, she said, "I ain't done it yet."

SUNDAY SCHOOL DAY.

In a very interesting message to his people Rev. Thomas Brock of Lambertville, N. J., says:

"Tomorrow will be Sunday School Day in our church. The morning service will be devoted to the Sunday School and its relation to Centenary Church. In place of the sermon the pastor will give an address on the Importance of the Sunday School.

"In the afternoon we hope to have every teacher and scholar present with additions in many of our classes, especially the Men's Bible Class. A leaflet entitled 'Methodism's New Awakening' will be distributed in connection with the morning service. It tells the story of the great awakening of interest in the Sunday School in the Methodist Church.

"Some one may ask: Why have a Sunday School Day? The one great reason is that the Sunday School is the essential element in the future development of the Church. The following facts amply verify this statement:

"Ninety-five per cent of our ministers started in the Sunday School. Ninety per cent of our church workers come out of the Sunday School. Eighty-five per cent of our church members come from the Sunday School and seventy-per cent of our churches were first organized as Sunday Schools. Over a million conversions have taken place in the Sunday Schools of Methodism during the past ten years, so that this part of the church has become the greatest evangelistic agency.

"The foremost church of the future will be the one that makes the largest use of the Sunday School today. It may not be possible for us to have the largest Sunday School in Methodism but it is possible for us to have one of the most efficient.

"The Sunday School is a part of the church and stands for the spiritual right and privileges of the child. The General Conference planned wisely in setting apart each year a day when the interest of the church of the future may be presented to the church of today. Let us manifest our interest by a large congregation tomorrow."

EXPECTING LARGE THINGS.

Rev. W. H. Hopkins of the Third Church, Denver, issued the following call to his church sometime ago. He expects his people to do something and tells them frankly what it is. Here is the call:

What Third Church Expects From Its Members.

Third Church stands for loyalty to the Christ and expects each one of its members to be faithful to Him. That is always taken for granted. In a financial way each one is expected to give as a Christian steward. In Third Church giving is an act of worship—an act in which every one, young and old, should have a part. Just as we ask every one to pray so we ask every one to give as a part of the regular worship of the house of God. As an ideal the trustees would have each member keep in his mind—

That the church expects something from each member of the church and congregation.

No one member of the family should give for all the family any more than he should do all the praying for all of the family. Let each one, young and old, have a part in the worship and always remember that giving is an act of worship and that as an average gift from each adult the church expects 25 cents per member.

For many this amount will be too low. For few if any will it be too high. If there is any sort of an appreciation of the church and its privileges 25 cents a week will not be considered a large amount.

That each member give proportionately 25 cents a week is considered an average gift. For some people it is far too small. The Christian man with an income running from \$100 a month up, would not think of making an offering as small as 25 cents a week.

The Lord Christ expects proportionate giving—each one is to give as he has been prospered. That will mean many dollars a week subscriptions. Some will give much more than a dollar a week. Let each one in an honest and a prayerful way do his part and it will be easy to carry on all the work of the church.

Remember, nearly all the grumbling in church life comes from the people who give little or nothing. The Christian who cheerfully does his part will ever enjoy the Master's blessing. An average of 25 cents per week from each resident member will support all the work of the church and leave a balance in the treasury from month to month. Is the 25 cents a week for an average too high?

DISPLAYING THE OFFERING ENVELOPES.

We visited a church the other day where the pastor had arranged two metal boxes on either side of the door into which had been placed offering envelopes. On the left the words "Current Expenses" were printed and the right "Missionary." Any one entering the church may secure their envelopes.

HIGH HEAVENS!

A lady, visiting Colorado, suffered greatly from the elevation. One day after an attack of breathlessness, she sighed out: "I am sure I shall die?" "Will you go to heaven if you die?" inquired her little son anxiously.

"I hope so, dear."

The small boy burst into tears. "Oh, mother dear," he sobbed, "don't, don't go to heaven. You could never stand the altitude."

FOR YOUR CHURCH CALENDAR OR A TRACT FOR THE PEOPLE.

The following "Ten Thoughts on Tithing" is very suggestive and can be used with splendid results:

1. It costs a good deal to pay the tithe to the Lord, but it costs a good deal more not to pay it.—Whalon.

2. The Christian church has fallen below even the Jewish low-water mark of a single tithe.—George Sherwood Eddy.

3. "All the tithe of the land is the Lord's," and not to pay it is robbing him; and that is

a sure way to bring down his displeasure.—Bailey.

4. To dedicate the tenth of what we have is mere duty; charity begins beyond it; free-will offerings beyond that again.—Francis Ridley Havergal.

5. We may safely take the tenth as a starting point, for there are few who would care to give less than the heathen and the Jews.—Wm. H. Salimon.

6. In the sight of Christ's teaching, the "whole tithe" for us may be more than a tenth. Jacob had no church to support, and the Jews no world to evangelize.—Geo. Sherwood Eddy.

7. The man who prays, "Thy kingdom come," and does not give some just proportion of his income to promote his kingdom is a conscious or unconscious hypocrite.—Rev. F. E. Clark, D. D.

8. Christians should regard money as a trust. They are stewards of Jesus Christ for everything they have; and they ought to see his image and superscription on every dollar they possess.—Rev. T. L. Cuyler, D. D.

9. A tenth of his income was required of the Jew to be set apart and sacredly devoted to God's treasury. And this was the first tenth, and not the last tenth; the "first-fruits," and not the dregs and leavings.—Rev. A. J. Gordon, D. D.

10. Some of us could tell of such sweet and singular lessons of trust in this matter of tithing that they are written in golden letters of love in our memory. Of course there will be trials of our faith in this, as in all else.—Francis Ridley Havergal.

PLATFORM MEETINGS FOR SUNDAY NIGHTS.

Platform meetings are coming into vogue in many churches this year. The plan is to turn the Sunday evening service over to the consideration of practical problems such as civic questions and the free and frank discussion of public questions.

The musical service should be as interesting as possible. The speakers may be prominent citizens who can speak intelligently on the local issues. The Mayor, for example, may be asked to talk on city government. The Health Officer could speak on the sanitary conditions, etc. Rev. Chas. Curtis of Toppenish, Washington, is introducing this kind of a service. The writer has tried something of the kind.

The newest advance is to develop an open forum where questions may be put to the speakers and where the question may be freely and frankly discussed. Such a meeting would win thoughtful men and would result in making the church a power in public life. How much better to study the practical questions of the day and do good than to let the opportunity pass by.

ADDRESSES THAT ATTRACT.

General theme—Why Some Persons are not Christians.

I am as Good as Your Church Members.

Too Many Hypocrites in the Church.

My lodge is My Religion.

It is no use for Me to Try.

If You call that Religion I don't Want it!

THE CHILDREN'S PICNIC.

Every church ought to plan for a children's picnic during the summer. Sometimes August is a good month, though usually an earlier time is selected. The following card, published by J. E. Bausman, 542 E. Girard Ave., Philadelphia, may be obtained at a comparatively small cost and serves as a splendid invitation.

If one has a mimeograph and is at all handy with the stylus, he can prepare dodgers, or invitations quickly and at little or no expense. We have found it much the best way to prepare and distribute invitations or announcements on the Sunday preceding the picnic. The children take them home and their parents then know of the plans. "

PROMOTING EFFICIENCY AND FELLOWSHIP.

Pastors who live in cities or in large towns can do a great deal of good by inviting the pastors of their own denomination who live in the smaller fields to meet with them occasionally for conference and fellowship.

We know of one pastor in the city who entertains five or six brother pastors of the smaller country churches once each month. They ride long distances and pay their own fare because they receive enough personal benefit to warrant the expenditure.

The city pastor's wife serves a lunch and the pastors discuss their problems and obtain help and inspiration.

The problem of the isolated country pastor is a large one and alone he cannot solve it. More and more the city pastors must help. In many places fellowship meetings are held. Pastors from two or three churches and perhaps a layman or two meet at the country church for an afternoon conference and an evening's convention. No one can adequately estimate the good such a fellowship meeting produces. It is to be hoped that pastors everywhere will attempt such methods of fellowship.

A UNIQUE PRAYER MEETING.

In a certain church there is a systematic plan of writing letters to the missionaries of the denomination to which the church belongs. This work of pleasure and privilege is divided up among those who attend the prayer meeting. The replies received from the missionaries are read at prayer meeting and the work of the missionaries studied.

BOOSTER DAY.

"Booster Day" is a good day to be looking forward to. Rally Day comes in September usually, but why not plan for one day in October to boost? This plan was tried last season among the Friends. On the card of invitation were the words, "Boost, Don't Knock! Pull, Don't Shove!"

A CHURCH CAMPFIRE.

We have heard of a Methodist church that made successful use of the campfire idea. Cards of invitation were issued stating that an "Old Fashioned Campfire" would be held at the church in the evening. Four events were promised, viz: campfire songs, campfire talk by the pastor, campfire stories and a campfire luncheon in the basement.

STORY AND SONG SERVICES FOR SUNDAY EVENING.

A congregation often tires of hearing the same voice. By changing the program occasionally interest is quickened. Dr. Fritsch, of Billings, Montana, has introduced an unique form of evening service made up of story and song.

It is conducted by the chorus choir and a young elocutionist of ability. Dr. Fritsch thus describes the series of programs:

The first, "The Shepherd's Story," was pronounced by many to be the most unique and interesting service they have ever been privileged to attend.

The second was "The Pink Rose." A very large congregation, occupying every available seat in the church, listened with unwavering attention to the recital of the pathetic story and to the singing of the songs. It is seldom that a service makes such a profound impression upon a congregation as did this one.

The third service was called "Probable Sons," and consisted of a touching story built around the thought of the parable of the Prodigal Son. The musical numbers were especially appropriate. From the many expressions of appreciation that we have heard about this service we believe it was fully as good as its predecessors.

The fourth number was "Love Triumphant." The story is charming, and the music delightful.

Miss Earl, who reads the story parts of the services, has a full, rich voice and a pleasing manner which are especially in sympathy with the thought of the services. She is an expert elocutionist with none of the artificial cant which distinguishes so many of the profession. She is a member of our church, and elocution teacher of the Billings Musical college.

"THE MINISTER AND WOMEN."

Every minister who reads these words ought to send ten cents to The Lorenz Publishing Company, Dayton, Ohio, or New York, for a copy of Dr. W. E. Barton's little pamphlet on the relation of a minister to the different kinds of women in his parish. It is of inestimable value to the young minister especially. We know of nothing else quite like it.

ONE WAY TO EARN MONEY.

A. M. Farnsworth, Camden, N. Y., offers to print gummed fruit jar labels in quantities to be sold by the Ladies' Aid or any woman's society in the church. Every housewife needs these labels and as they sell for only ten cents each the plan always succeeds. We have known of several churches that have sold labels with success. It is an unobjectionable way of earning money.

HOW TO MAINTAIN A SUCCESSFUL PRAYER MEETING.

(Seventeen rules by the late D. L. Moody.)

1. Get the people near together.
2. Let the meeting places be well ventilated.
3. Have some good singing.
4. When we have special meetings let us have special prayer.
5. Let requests be received for special cases.
6. Let the minister or leader-presiding do little more than give the keynote to the service.
7. It is well to give out the next subject at the previous meeting.
8. Do not scold the people who have come because the rest have not come.
9. If we are discouraged, do not let any one see it.
10. Do not have more than two prayers consecutively.
11. Do not have a formal address.
12. Have the meeting short.
13. Avoid discussion.
14. If you cannot get members to take part, go and speak to them about it alone.
15. Be sure and throw the meeting open half the time.
16. Be punctual.
17. Lastly, seek to make sure that in going to the meeting you are going to it in the Spirit.

THE RELIGIOUS CANVASS.

There is a growing desire on the part of churches to know more definitely the number of people in the community who do not attend church as well as those who do. Ministers everywhere want to know more about the method of taking the census.

In a general way we would say that the various churches should come together by delegates and from a central union committee. The city or town should be divided into districts and divided among the members of the committee. The following card has been used with such success that we recommend its use.

THE RELIGIOUS USE OF MOVING PICTURES.

Rev. Herbert A. Jump, New Britain, Conn., has published a pamphlet entitled "The Religious Possibilities of the Moving Picture." It is the story of his own experiences in studying the question.

So many ministers and churches are interesting themselves in this great invention that many of them, we are sure, will be glad to know where they may obtain such information. The pamphlet is not for sale, but it would be courteous to enclose postage in a letter of request for the interesting essay.

A REMARKABLE LITTLE BOOK.

Mr. J. H. McConkey, a layman trained for the law, has written a little book of 120 pages on "The Three-Fold Secret of the Holy Spirit." It is clear, sane, powerful and convincing. It is such a book as ought to be placed in the hands of a young converts, and it would do any Christian a world of good.

Mr. E. B. Hopkins, a business man in the West Indies, is doing much to circulate the

message. He sent a copy to the writer. He has read it with pleasure and profit and wishes that every pastor in the land could read it.

A copy may be had free of all cost by requesting it of the publisher, Mr. Fred Kelker, Harrisburg, Pa. It would be no more than right to enclose postage in your letter of request.

ONE OF THE MOST POTENT FACTORS IN CHURCH WORK.

The one great desire of the ideal pastor is to promote the interests of the Kingdom by building up his church. The splendid results attained through the internal organizations speak volumes for the devotion, the energy and the enterprise of the twentieth century pastor. And now comes into life this comparatively new and most potent factor in the upbuilding of the local church, the "Parish Paper," and once more the pastors demonstrate their ability of adaptation to business methods in church administration. The phenomenal growth, during the past few months, of the circulation of the "Parish Paper," the eagerness with which pastors of both, small and large churches, avail themselves of this splendid means of reaching the people, is only another proof of the wisdom displayed and the energy exhibited by the twentieth century pastor. The Interdenominational Press of St. Charles, Minn., is doing a splendid work for the churches and their pastors in promoting this enterprise.

The pastor of one of the largest churches in Minneapolis, Minn., who has adopted their plan, voices the sentiment and prayers of the many other pastors who have taken up the plan, when he wrote the manager lately: "I wish you every blessing in the great work you have undertaken." We would advise every pastor who has the progress of the Kingdom, through the growth of his church, at heart to write to the Interdenominational Press of St. Charles, Minn., for their plans and proposition which will enable the pastor of the smallest as well as the largest church to publish such a paper. Information will be cheerfully furnished free. Address: The Interdenominational Press, Department E, St. Charles, Minn. State membership, denomination and population.

CHEERFULNESS OVERDONE.

Robust Old Gentleman (to sick lady): "When I came here first, I hadn't strength to utter a word, I had scarcely a hair on my head. I couldn't walk across the room, and had to be lifted from my bed."

Sick Lady: "You give me hope, kind sir. How were you cured?"

Robust Old Gentleman: "I was born here."



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HOMILETIC DEPARTMENT

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The New Eye-Glasses: Children's Sermon

REV. JAMES M. FARRAR, D. D., BROOKLYN, N. Y.

Text: "Bear ye one another's burdens." Gal. 6:2. Did you see that very large man who walked past your house yesterday? What a splendid fellow he would be to carry our burdens! We could pile a number of them on one of his shoulders and then some more of them on his other shoulder, and he could carry them right along for us. Then, did you notice his big arms? Did you see his hands? Why, we could hang a burden on each of his ten fingers and they would not seem heavier than your little ring. The Bible says, "Bear ye one another's burdens." If we had more big, strong men we could have all our burdens carried for us.

By the way, did you see that little girl who passed the house yesterday? What a pretty little girl she was. But she did not have big, strong shoulders and her arms did not seem able to carry any heavy burdens. Her tiny little fingers are so small that even a little burden might break one of them. She seems to need that tiny ring to hold the finger on her hand. It is not about this big man that I want to talk to you, for he may not be carrying any burdens except his own. But I want to tell you about that little girl. She is the greatest burden-bearer in this community. If you had a pair of those new eye-glasses and could look through them at that little girl you would be astonished at what she is carrying. You have not heard of these new eye-glasses? You have heard of the X-Ray, that strange light that enables us to see a fat man's bones and to look clear through some people who think they know how to keep a secret. The new eye-glasses enable us to see what people are carrying.

The old eye-glasses were, "Set a thief to catch a thief." If any one is a thief he is the one who can see a thief and know all the mean things he is doing. But there are so few mean people that it does not pay to make these old-eye-glasses. A new eye-glass firm has been organized, and is called "The Junior Congregation Eye-Glass Company, Unlimited." The new eye-glasses are, "Set a burden-bearer to catch a burden-bearer. If a boy or girl has learned to bear the burden of others, that is the boy or girl who can see all who are burden-bearers and to know all the good things they are doing.

Now, if you had a pair of these glasses you would be able to see that little girl with burdens on both shoulders, burdens on top of her head, burdens in both arms. Each finger carrying a burden as large as that big man would feel able to carry on his shoulders. This little girl had read her Bible and had read your text, "Bear ye one another's burdens." Then she began to ask, "Can I bear any one's burdens?" At first she thought that she could only carry some tiny burden but she

was willing to carry a tiny burden for mother. She found she could carry this burden, then she added to it some other person's burden, then some other one's heavier burden. She soon found that she was able to carry every one of them. Now, sometimes even stranger than that. When she took those burdens she found that she could run faster, skip the rope oftener, sing better, and that her school work seemed to be lighter. All her other burdens seemed to grow lighter whenever she took a burden of some other person upon herself. I am going to tell you a story, and if you do not learn all about this little girl in the story, go to mamma and ask her to tell you the rest. The story was written by some one who wore the new eye-glasses. Here it is:

"Bear ye one another's burdens and so fulfill the law of Christ." These words came in Lena Graves' morning Bible reading, and they impressed her deeply. She realized that there was a lack in their home life, although the Graves family was affectionate and, in the main, thoughtful of each other. Yet there was a flaw. She determined for this one day to try to treat every one she met just as she would like to be treated under the same circumstances. It was an experiment, of course, but would it not be following out the Scripture message she had just received?

Before going downstairs she resolved that through the day she would say every kind word she could honestly utter. She began at the breakfast table. "How light these muffins are!" she exclaimed, as she broke open the one on her plate. Mrs. Graves looked relieved. The family was apt to be critical, and she was dreading remarks upon the coffee, which was not quite so clear as usual.

Lena's suggestion took effect. The family tasted the muffins, and were unanimous in their praise. "Light as a feather," declared the father. "Mother's muffins are always good," said Will. Her mother's pleased and brightened face was a revelation to Lena, as the talk flowed on in pleasant channels, without the usual grumbling.

Her next opportunity came as she started for school. Bridget was scrubbing the front steps, and the young girl paused to say, "You did up my lace collar beautifully, Bridget. I really believe it looks better than when it went to the laundry."

"That's a good thing, sure," answered Bridget, with an unwonted smile. And as Lena vanished, for some reason she went back and scrubbed a corner of the upper step which she had passed over slightly.

After the algebra class Lena lingered, for a moment at the teacher's desk to say, "That ex-

planation of yours help me to see into this seventh example perfectly. Thank you." The pale, discouraged teacher looked up, surprised. She had a sudden, refreshed feeling, such as always comes when a bunch of violets was dropped on her desk. Not many words of appreciation came her way, and the joy went through the rest of the school's routine.

And so it went on all through the hours of that eventful day. At its close Lena felt a rare happiness she had never known. The next morning mamma was delighted to find that Lena had made her own bed and tidied up the room. Then when mamma went to her room she found the bed made to a perfect spread and the dusting all done

—mamma fainted. But she "came to," feeling better and has not had a sick headache for two months.

Then came a new world into Lena's vision. Saw boys and girls, men and women, as she never seen them before. So many of them carrying burdens for other people. The world seems new. The old, sad world was gone. She never again called her old father "Dad." It seemed like a young brother, helping to carry her burdens. She became a member of "The Junior Congregation Eye-Glass Company, Limited." You could often hear her say, "The eye-glasses for sale. Price, the life, suffering, death of Christ."

Baby Ministries

ERV. W. J. FRAZER, D. D., OXFORD, OHIO.

Text: "Of such is the kingdom of heaven." Matt. 19:14.

"Baby has not lived in vain," said my friend to me, as he requested me to conduct the funeral of his little daughter. He was one of the elders of my church, and the intimate friend of his pastor. The stroke was so heavy upon him that I confessed my inability to say anything of profit at the public service or anywhere else. Like Job's friends, I felt that silence could alone express the sorrow and the sympathy due the occasion. But through his tears the father answered, "Baby has not lived in vain." Well, I thought, what has baby lived for, since she was taken away so soon? How had she accomplished anything in so short a time as two years, and why was she given at all, if she was to break our hearts with her premature departure? An earnest effort to answer this question constituted the funeral address—an address that has seemed to carry comfort to many stricken hearts since; but now, as a like sorrow chastens and sanctifies my own home, I am moved to ask the question all over again. What has she lived for?

I. She has lived to beautify the earth. What would life be without babyhood? Suppose we should come into this world adults, as our first parents did, full of the care of middle life, our only companions care-worn people like ourselves; no prattle of infants, no sweet, winsome innocence of childhood; no play; no happy voices of those to whom the world is new and bright. How sad is a home without a baby to those who have ever had one in the charmed circle! Often have we heard such an expression from those whose children have simply grown up to maturity. As well take morning out of the day, the spring out of the year, as babyhood and childhood out of life. How dry and dull and unspeakably wearisome would this world be if made up only of grown-up people! After a few years' experience of the disappointments of life, the unkindness of men, the rude shocks and buffetings we get, how soothing to retreat to the home and play with baby! She never mistrusts, she never abuses my confidence; she is such a refreshment for my weary hours.

"Where did you come from, baby dear?"

Out of the everywhere into here.

Where did you get those eyes of blue?"

Out of the sky as I came through,

What makes the light in them sparkle and shine?
Some starry sparks left in.

Where did you get that little tear?"

I found it waiting when I got here.

Whence that three-cornered smile of bliss?"

Three angels gave me at once a kiss.

Where did you get that pearly ear?"

God spake and it came out to hear.

But why did you come to us, you dear?"

God thought about you, and so I am here."

II. To develop our better nature. How selfishly we can live when we have nobody to care for but ourselves. But when there is a baby in the home, what possibilities of service and unselfish devotion it discovers! Self drops clean out of sight. Dr. McGregor met a little Scotch woman carrying in her arms a baby so large that she fairly staggered under its weight. "Baby's head isn't he, dear?" he said. "No," said the little girl, "he isn't heavy; he is my brother." She was not heavy when she is our daughter. We do not weary in that service. And how much would more of us now give to have that care restored to us? It would be a gracious burden.

Not only service, but affection. Husband and wife had vowed to love each one person; but now they are loving two. Love is expansive. Nobody knows what resources are latent in his bosom until they are brought into exercise; and what a baby does for us. These splendid qualities of our nature had lain dormant forever but for her. They are the crown of our nature.

How soon the spirit of self-sacrifice, the most Christ-like of all, begins to appear in those who have a cradle in the house? I will not enjoy anything unless baby can share it. And so the dainties go untasted until the little ones meet us at the gate. No wonder this noble trait appears in a mother stronger than in any one else. God himself did not disdain to compare himself to a mother comforting her children.

Talk of educating the children! They are educating us, bringing into exercise and so developing our better nature. Blessed is the man who has such tuition in his home! This is baby's ministry.

III. To show us the manner of the kingdom.

such is the kingdom of heaven. Precept is hard, but example is easy. So he has given us models. Of such is the kingdom. If you want to know what a Christian ought to be, you men and women proud of intellect, here it is: "Except ye be converted, and become as a little child, ye can not enter the kingdom." So here is baby's ministry, though it should be shorter than our Lord's teaching—only two or three years.

1. We must be innocent as they. They have not sinned consciously. Their inherited taint is atoned for in Christ. This is the fashion of the innocence we must attain to through him.

2. The simplicity of their faith. They believe in father and mother. All the parents do is unquestionably right. So must we believe in the heavenly Father. If they only knew how imperfect we are—it may be sinful—and how ignorant! But, though father and mother punish, they dry their tears and love us still. They do not reproach us. Oh, to learn that lesson well, and so regard our heavenly Father!

IV. To anchor us heavenward!

1. If spared. These little ones, whose character is in our hands for the molding, are a mute appeal to us to be good and Christ-like for their sakes. How can father and mother remain unbelievers, neglectful of their religious duties; how can they set such an example as shall most likely seal the destiny of the little ones for ill, while those very babies are mutely appealing to them by their very presence in the home for direction in the right way? Why don't you go to church to-day; why don't you have prayer with your family; why don't you read to them from the Sacred Book the way of life? Why don't you confess your Saviour, at least for their sake?

2. If taken away they still anchor us heavenward. A shepherd tried in vain to entice his flock to cross a stream. They would not enter. At last he took up a lamb and carried it across. The mother followed, and then the whole flock. Perhaps this is why more than half the human race die in infancy; the Good Shepherd is trying to toll the flock into the fold. He is taking our lambs into his bosom, that we may follow. A gentleman living on one side of the river never took much interest in the people on the other side until his daughter married and went over there to live. And now the first thing every morning and the last thing every night is to look wistfully across that river and wonder what they are doing on the other side. Some of us have interests on the other side now.

"And my thoughts, like palms in exile,
Rise up to look and pray
For a glimpse of that dear country
That lies so far away."

V. To minister to Jesus in heaven. When he entered Jerusalem he made good use of the children who met him on the way, and shouted hosannas. If they had held their peace the very stones would have cried out. If their part was so essential then, what glad employment must they have in the New Jerusalem, where the streets of the city are full of boys and girls. They predominate in heaven. Most of its inhabitants are babies and

children; think of it! If more than half our race die in babyhood and some of the adults are saved, then it is evident what most of the population is. We are confident the babies are there. An old sexton was bestowing so much more care on the little graves than he did on the large ones that somebody asked him the explanation. He replied, "Sir, about these larger graves I don't know who are the Lord's saints and who are not; but you know, sir, it is clean different with the bairns." We know it is all well with the bairns. Earthly ministries finished, heavenly ministries have begun.

Away out on the point of Cape Cod is an old cemetery, and in it a baby's grave with this inscription, "Here lies the body of Mary H——, who, having finished the work God gave her to do, died, aged one year.

"The baby wept;
The mother took it from the nurse's arms
And hushed its fears and soothed its vague
alarms,

And baby slept.

Again it weeps,
And God doth take it from the mother's arms,
From present griefs and future unknown harms,
And baby sleeps."

"TRUE LABORERS"—Carlyle

C. E. TOWER.

Two men I know, and no third.

First, the toil-worn craftsman that labors to conquer the earth and make it man's—venerable to me is the tired hard hand—crooked—coarse—wherein lies a cunning virtue. Venerable, too, is the rugged face—all weather-tanned—besoiled, with its rude intellect; for it is the face of a man living manlike. For us was thy back so bent, for us were thy straight limbs and fingers so deformed. Thou wert our conscript on whom the lot fell, and fighting our battles, wert so moved. In thee, too, lay a God-created form, only to be crushed by labor. Yet toil on, toil on. Thou art in thy duty, be out of it who may, thou toilest for the altogether indispensable daily bread.

A second man I know, and still more highly: him who is seen toiling for the spiritually indispensable, not daily bread, but "bread of life." Is not he, too, in his duty—highest of all, when his outward and inward endeavors are one—when we can name him artist; not craftsman only, but inspired thinker, who with heaven-made implements conquers heaven for us.

If the poor and humble toil that we may have bread, must not the high and glorious toil for him in return, that he may have light and freedom, and guidance, and immortality.

These two, in all their degrees I honor, all else is chaff and dust which let the wind blow whither it listeth.

Unspeakably touching is it when I find these two dignities combined, and he who must toil outwardly for the lowest of man's wants is also toiling inwardly for the highest. . . . Such a one takes me back to Nazareth itself where heaven's splendor springs from humbler surroundings, like a light shining in great darkness.

Died "En Route"

REV. M. B. LAMBDIN, D. D., KEYSER, W. VA.

Text: "And Terah died in Haran." Gen. 11:32.

A single dash of the inspired pen chisels the epitaph of a soul, and pictures the tragedy of a life. There is doubtless enshrined a deep and solemn meaning well worth our while to ponder, in the tense and fateful words, "And Terah died in Haran." At some previous period of his life, as we learn from his brief biography, this Terah of long ago had set out as a pilgrim to Canaan. While living in idolatry in "Ur of the Chaldees," "without God and without hope in the world," he received a call divine to enter upon the quest for "a city which hath foundations, whose builder and maker is God."

1. A grand call.

A grand call was that! Grander far than a call to the conquest of mighty empires, the accumulation of countless wealth, the attainment of earthly honor and renown. We know not, nor does it seriously matter, how that call came to the heart of Terah. Whether at the mouth of some prophet of the Highest, through the lips of angelic messenger from the skies, or in "the still small voice" of the conscience, it is all alike beyond our ken to discover. God is tied to no one way of urging a soul to turn its eyes from the fleeting vanities of time to gain the far richer rewards of eternity.

Through the blessed Gospel of the crucified son of God, we, too, are called to "seek for glory, honor and immortality" in the world to come. What have you done with these calls of love and grace, as they have come to you from time to time, in appealing sermon, gentle invitation of relative or friend, the whisper of the Holy Spirit to your heart, the sweet memory of some beloved one whom you promised to meet in the glory land? Why not obey that call now? "There's danger and death in delay."

2. Stopped on the way.

It was many a league from Ur to Canaan. And as Terah trudged on, day after day, his feet blistered by the hot sands of the desert, and his brain well-nigh baked by the broiling sun, suddenly the entrancing vision of a populous city loomed up before his eyes, in all the charm of cooling fountains, shady groves, and luxurious homes. What an appeal it made to tired limbs and jaded mind, in its invitation to comfort and repose! Here he would stop and rest for a while, for it is a difficult thing to keep one's original ardor and enthusiasm constantly keyed up to the highest pitch, under the strain of persistent effort and wearisome plodding.

The city, too, was a busy mart of trade, offering possibly a goodly chance to convert some of his surplus flocks and herds into profitable gold and silver. Here he could rest for a season, and here he could "buy and sell and get gain."

Whether this surmise as to Terah's experience at Haran be a fact or a fiction, this most certainly we do know, that he made a stop at this mid-way point between Ur and Canaan. And there is a solemn lesson here that comes to all soul travelers to the Canaan beyond the stars.

Satan is a tireless "Haran-builder." And all along the caravan route from earth to heaven, he has planted alluring stopping places to intercept weary pilgrims to their spiritual undoing; he does not demand that you abandon your pro-

fessed purpose to reach Canaan; only, like Terah, lay up for a while. Where are they?

Society, with its carnal pleasures; business in its exciting claims; home, with its endless cares; the farm, the shop, the office, may each prove to be a veritable Haran, as we surrender heart and life to their engrossing and deceitful witchery. Even the church may play the part of a Haran, as the person becomes content to be a mere church member, "correct in creed, correct in life, but an empty formalist in faith and love."

3. Failed to reach.

"And Terah died in Haran." Terah never saw the goodly country he set out to reach, nor did he gain the rich inheritance promised in the call. Had some one ventured to warn him: "Terah, don't risk a stop-over at Haran, but push steadily on, lest you make an over-long stay, and end your life there," he would have replied, perhaps, "No danger, God forbid that I should come short of Canaan."

How many weeks, or even years, possibly slipped away while Terah was enjoying this brief sojourn at this delightful metropolis on the Euphrates, the inspired record does not tell us. But this we do know, that one day "the unexpected happened," and Terah was numbered with the dead. A fatal stop on the way to Canaan!

And forever after Terah is vividly paneled the sacred page as a warning type of that instant class in religion, who appear to make a fair start in the Christian calling, but fail to maintain it to the end. Half-hearted souls that go a certain length, but not the whole length.

Canaan above is grandly worth the winning. They alone gain it, that "hold the beginning of their confidence steadfast to the end." They lose it who become side-tracked in Haran and spiritually die on the way.

LABOR SUNDAY MATERIAL.

To the Protestant Ministers and Churches of America:

The Social Service Commission of the Federal Council of the Churches of Christ in America hereby request the ministers and churches to prepare for the appropriate observance of "Labor Sunday," September 3.

It is suggested that the secretaries of local associations of ministers in each city and town communicate this request to their constituents, with the hope that the observance may be universal. Such local secretaries are invited to communicate at once with the Secretary of the Federal Council Commission who will send them literature, both for their own guidance and for distribution among the ministers of their localities.

A leaflet of "Suggestions for Labor Sunday" and program suitable for either a Sunday morning service or a union evening service will be sent by the Commission upon application.

An immediate response is urged upon the part of all the Protestant ministers in America.

Frank Mason North, Chairman,
Charles S. Macfarland, Secretary,
1611 Clarendon Bldg.

4th Ave. & 18th St., New York.

Law: Talk to Children

REV. BERNARD J. SNELL, M. A., ENGLAND.

"Thou shalt" is a hard phrase, but we all live under laws that have to be obeyed. Sometimes you grumble when you are told to do something, and you think that you will be able to follow your own way when you grow up. Then you will be able to do just what you like. No, that time never comes.

There are the laws of our country, and we have to obey them. Policemen lay their strong hands on people that break the laws. Not that when a law is broken it is shivered to pieces like a broken plate. I have heard of a little boy who said that when one of the Ten Commandments was broken, "then there were nine." I suppose that he thought that a new law would have to be made in place of the old one. But broken laws are not done away with when they are broken. Indeed, then it is that they begin to be felt most keenly, for then the punishment begins.

There are "laws" of nature too. These no man made and no man can alter. All the quays and breakwaters in the world will not hinder the sea from rising in tides twice a day. Not all the lights of gas and electricity and oil can keep day from changing into night, when the sun goes down. Nobody can break a "law" of nature. It is the nature of fire to burn; it is the nature of water to find its own level. These "laws," which are in the nature of things, have been found out by experience.

But the laws of right are not written in the imperative mood, as the laws of nature are; they are written in the imperative mood. After thousands of years, men have learned how nature works, and in books we may learn how the winds blow, how the thunder rolls, how the leaves fall in autumn, and how the flowers push their way up in the spring. But the law of right is written in your conscience, and even without school or books you are sure that it is wrong to tell a lie, wrong to be selfish, wrong to be vile. You are sure that you ought to be kind and polite and truthful. We do not say that the sun ought to rise at seven o'clock tomorrow morning; we can find, from the almanac, the very minute it will rise. We do not say that so much oxygen and twice the quantity of hydrogen ought, when the electric spark is applied, to become water; we know that it is always so. Sunshine and oxygen have no wills of their own. But we cannot be sure, beyond all doubt, that every child will obey his mother; he ought to try, but we do not know what he will. Each of us has a will of his own; we do what we ought not to do. When we do wrong we break God's laws.

Nathaniel Hawthorne had a little daughter called Una, who was very fond of making up stories for her younger brother. One day she was overheard telling him of a boy who was so naughty that he grew naughtier and naughtier, and every day grew naughtier still, until at last—at last, he struck God. I cannot do a wicked thing that hurts any one without hurting our Father in heaven too.

Sometimes your father or mother says tenderly to you, "My child, I wish you would not say

such things. I wish you would try to be more thoughtful and gentle. Every time my child is selfish or untruthful, it pains me very much indeed." And you are sure it is so, for they love you truly. I think that our loving, Heavenly Father is pained by our faults even more, so that not even the wisest of men can tell how sorry God is when we are naughty. All our wrong to one another strikes him—

"For Thou to us art more than Father,

More than Mother in Thy love,

So tender, patient and forgiving,

Holy Spirit, Heavenly Dove."

And our kindness and love to one another, they please God very much. Indeed, the way to God's heart is through his children, and our conduct one to another is all the same as our conduct to God. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," said our Lord.

Yesterday I heard of a little girl, an only child, whose parents have taught her that the reason she has come into the world is to make others happy—just like the flowers, which are very glad to be plucked, if only some one will be made glad by their fresh, sweet presence, but don't at all like being plucked, if it is only to be thrown aside or left alone to wither to death. One day Sybil (that is not her real name, for she would not like to hear about herself), was asked to give one of her numerous family of dolls to a poor orphan child. She pursed her lips and said "Shan't." Both her parents were ashamed, and told her how easy and nice it would be for her to make that poor child happy. "Shan't," she said firmly, and the word came hissing through her teeth and she flung the doll on the floor. Sorrow and shame filled the hearts of her parents, and they told her to pick it up at once. But in vain were all their words. Then they went into another room, and wondered what was to be done. Sybil had never in all her life been punished. "We must whip her," said her father. "No," her mother said; "it will be better to send her to bed, and perhaps she will think." But the father's way prevailed, and the question came, "Then, who shall whip her?" "I can't," said both of them. They drew lots, and the lot fell to the father. He must punish her. He came back to where his little daughter still stood with her face knit obstinately, hard and unkind; and he felt very wretched at the idea of whipping her. "Sybil," he said sadly, "won't you pick it up to please father and mother?" And all at once the tears rushed into her eyes; she picked up the doll, and in a minute father and mother and child were reconciled and glad, clasped in one another's arms.

When we are sorry we have done wrong, and try to do better, our Father is made glad in heaven.

Made in Crimson.

Heb. 9:22; Lev. 17:11.

"Have you made your mark in life?" was the inquiry addressed to a young man.

"Yes, I have," was the sad reply, "and it's in crimson!"

What a glorious fact is the atonement!

Contagious Christianity

REV. HENRY C. BUELL, SANTA PAULA, CALIF.

Text: "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Matt. 5:16.

Evidently Jesus expected that his religion would spread like a good contagion. His was a Christianity that one gets because another has it. There ought to be in every community people who have "caught" Christianity from us, and there is something wrong with our religion if it is not the contagious kind.

You remember how old Aunt Dinah put it, in speaking of a certain professed convert:

"Dey say she's got r'ligion. If she has, she's took it might light; it don't hender her from goin' on jest the same as ebber, and nobody needn't be afraid of ketchin' it from her."

Is not the religion of a great many people like that? It does not spread. Nobody catches it from them. It is not contagious.

Two little girls were talking together one day—one a professor's daughter who had recently moved into the neighborhood, and the other, who had become very much interested in her grandma's new Bible with its pictures and the stories they told about them, said to her little playmate: "Have you got 'ligion over to your house, too?"

The other hesitated a moment and then said, "Y-e-s," and then, thinking the idea had become a little clearer to her, she added, "But mamma never uses it 'cept it's sterilized."

It is to be feared that many Christians have in some way "sterilized" their religion so that it is no longer contagious.

Jesus wants us to have a religion that will spread like disease and run like fire and penetrate like light. He wants us to have a religion that will be irresistible in its influence. He wants us to be like the sainted Fenelon to whom a sceptic said, after visiting him in his home a few days:

"If I remain here much longer, I shall be a Christian in spite of myself." Would any one say that who made a visit to our home? Is ours a contagious religion?

What kind of a Christianity must we possess if others are to be irresistibly influenced by it?

1. It must be a cheerful Christianity. The long-faced, sour-hearted kind will never spread. It ought not to spread. The religion that people want is a religion of good cheer, a religion that can be joyful in adversity, and that can rejoice even in tribulation.

A woman who had many sorrows and heavy burdens to bear, but who was known by all her acquaintances as possessing a most cheerful spirit, said once, in explanation:

"You know I had no money. I had nothing to give but myself, and so I made the resolution that I would never sadden any one else with my troubles. I have laughed and told jokes when I could have wept. I have always smiled in the face of every misfortune. I have tried never to let any one go from my presence without a happy word or a bright thought to carry away. And happiness makes happiness. I myself am happier than I would have been had I sat down and bemoaned my fate."

Surely hers must have been a contagious Christianity. She let her light shine. If you are a

joyless Christian nobody else will want to be a Christian because you are. David prayed that joy of salvation might be restored to him. He knew that until it was, he could never teach the transgressors God's way or convert sinners unto Him. When the people wept in Nehemiah's day, at the reading of the law, Nehemiah repressed them and told them to rejoice and not weep, "For," he said, "the joy of the Lord is your strength."

A Christianity without the note of cheer is not a Christianity that is pessimistic rather than optimistic, is not the kind that will spread like fire or flood the world like light.

II. Christianity, to be contagious, must be consistent. The one thing which, more than anything else, keeps Christianity from spreading, is that thing that sterilizes it, and keeps others "catching" it, is inconsistency on the part of its adherents.

A Chinese official in Peking said to an English official on one occasion when they were speaking of the Christian religion:

"If only the people who profess this religion were to live in accordance with its precepts, the religion would spread all over the world."

That it does not spread more rapidly is the inconsistency that unbelievers see in the lives of many professors. Start out today and a dozen good people who are outside of the Church. Why the Christian religion is not attractive to them and you will soon learn that the bushes of inconsistency has hid the light of some profiting follower of Jesus Christ. He did not "let his light shine" when the opportunity came, he was untrue to his calling in some word or action, and the other fellow said: "If that is Christianity I don't want any of it."

Of course, that was not Christianity, but was Christianity's advertisement, and it misrepresented the "goods."

Some one is said to have invented a machine a while ago, to restore hair to bald heads. The man was secured to put the machine on the market. He was a man of shrewd business instincts and a drummer of wide acquaintance. But he failed to sell any of the machines. The reason was very simple, he himself was bald. People would ask: "Why are you recommending a machine to do for us what it does not do for you?"

If Christians are to be successful in commending their religion, it must do for them what it says it will do for others. It requires consistency of conduct to make our religion contagious.

We may not realize it but the eyes of some people are always on us although we have not the business to say to the world, as Peter and John said to the impotent man at the Beautiful Gate: "Look on us." But they look nevertheless, and what they see in us will determine their attitude toward our religious faith.

I have in mind an elder in a church who was Chief Dispatcher at one of the Division points on the Great Northern R. R.. On one occasion a dispatcher who worked under him, and who was familiar with his daily life in the office, and with all of the exasperations that came along almost daily, remarked:

"This is the kind of religion that I like; he carried it into his daily work."

It was his consistency of life that made his religion attractive to this young man. When others became angry, he would keep cool. When others swore, he remained silent. His consistent life made his Christianity contagious.

The world needs just one touch to turn it toward Christianity and that is the touch of consistent Christian conduct.

III. The next thing that I want to say is that the Christianity that is contagious is a confessing Christianity.

A good many people think they can be Christians in practice without being Christians in professions. They think they can live the Christian life without taking up the cross of public acknowledgement of loyalty to Jesus Christ.

Suppose it is possible for them to do it, who will be influenced to become a disciple of Christ through them? Generally the influence of such people is against Christ rather than for Him. That is why Jesus demanded confessions. That is why he charged his disciples to be witnesses. Conduct never takes the place of confession any more than confession takes the place of conduct. They must go together in a constant and consistent partnership.

It may be a hard thing to do sometimes, but Christ asks us to confess him because he knows there is no other way for men to be won to his discipleship and service. It was not by apostolic preaching alone that multitudes were won to Christ in the early centuries, it was large-

ly by lay witnessing. They were won to him "through their word" as Jesus put it in his intercessory prayer.

It may be a very simple word of testimony or invitation that is used in winning another to Christ. One tells of a young man working in the shops of Springfield, O. He was a young man of very ordinary talents but with a devoted zeal to Christ. Near him there worked a well educated German who did not attend church and who was not a Christian. One day he said to him, having let him know that he was a Christian. "Come up and hear, my pastor." He accepted the invitation and was converted. That was some years ago. The brightest missionary in Japan today, is said to be Dr. Albrecht, and Dr. Albrecht was that same German workman who was led into the Christian life by this simple word of invitation and testimony of his fellow workman.

Contagious Christianity does not depend upon rare intellect or great talent, but upon other characteristics that any Christian may possess if he wills.

Have you got Christianity so bad (or so good) that others will "catch" it from you?

A cheerful, consistent, confessing Christianity is the kind that we need to possess, for it is the kind that will be unconsciously communicated to others, causing them to "take knowledge of us that we have been with Jesus," and leading them to glorify God because we have let our light shine before men.

Alpha and Omega: A Communion Sermon

REV. R. H. CROZIER, D. D., PALESTINE, TEX.

Text: "I am Alpha and Omega." Rev. 1:11. If we have the correct history, John was the only apostle that escaped violent death. All the others went down beneath the fiery waves of persecution.

But John did not go through the world without trial and suffering. In his old age he was banished by Domitian to the isle of Patmos for the crime of being a follower of Christ. Yet his trials were for a wiser purpose. God very frequently makes the sufferings of his people productive of good to the church. So it was in John's case. For in his desolate situation the Lord Jesus Christ appeared to him in visible form, and revealed the future history of his kingdom on earth. He came no longer in humiliation, but in majesty, grandeur and power. He did not announce himself as the Son of Man, but he used language which no human being would dare to apply to himself; he said, "I am Alpha and Omega."

You need hardly be told that Alpha is the first and Omega is the last letter of the Greek Alphabet. So it is the same as to say, I am the first and the last—the beginning and the end. We may not see much force in the expression at first glance, but it has a meaning which is beyond human comprehension. It signifies nothing less than the priority and supremacy of our Redeemer. He who could utter such words as those of the text, could be no other than the mighty God, high over all. I shall make no attempt now to prove that Jesus had the right to apply this deeply sig-

nificant appellation to himself. If we believe the New Testament Scriptures to be genuine and authentic, we need no further proof of his divinity. I shall assume that you believe them, and try to show to what the text is applicable.

1. First, it applies to the universe. Of course, this includes visible creation, which is so vast that it surpasses human conception. However, directing our attention to what we can see, Christ is the Alpha, the beginning of it; it had its origin in him. There is no object to which we can turn our eyes that was not made by him. Some men say the world originated by chance, and others, by natural force; but every true Christian believes that Christ made it. Every star that gems the sky was called forth by his omnipotent word. Without him was not anything made that was made. Every tree, twig and leaf was made by him. Throughout vast creation the Lord Jesus fashioned, arranged and developed all. He is therefore the Alpha, the beginning of it.

He is also the Omega, the end of it. What is to be the ultimate destiny of the worlds of which our Lord is the Alpha, we know not. To the astronomer's eye, wonderful and startling changes are revealed among the worlds that seem to roll over our heads. Various theories have been advanced as to what will be the final destiny of the universe. Some have thought that the present order of things will be maintained forever, and some, that the entire universe will be burned up at the day of judgment.

Some suppose that in the course of ages, all created worlds, after they have run their appointed time, will all rush together at the center of the universe in one wild, frightful conglomeration, and then the Supreme Architect will construct other worlds out of this desolate chaos. Whether there is any truth in any of these theories we know not. Any reasoning based on what we now see, is not at all reliable. But whatever may be the final destiny of the material universe, it will never end, nor be destroyed in any manner till Christ's purposes are accomplished. Everything is designated to promote his glory. When the objects which he has in view are all achieved, it matters not to us what may become of the works of his hands. All the angels and all the redeemed will exclaim "thy will be done."

2. Again the text is applicable to the scheme of redemption. The plan of salvation, as revealed in the Scriptures, was no hastily devised affair. It was not hurriedly originated, after the fall of Adam, as a remedy to meet an unforeseen occurrence. No; it had its origin in Christ long before the morning stars sang together. The arrangement was the result of his infinite wisdom. His eye saw and his bowels yearned; his heart moved, and his arm brought salvation. Trace the stream of mercy, if you can, and it takes its rise in the infinite depths of his compassion. Trace the ray of hope, and it is found emanating from the Sun of Righteousness. The cherubim saw and the angels heard the announcement; but Christ alone was the Alpha. He alone is also the Omega.

When all temporal affairs are wound up, and the things now shrouded in obscurity shall all be made clear, then we can see that the salvation of man was designated to promote the glory of God by unfolding the majesty and grandeur of the divine character. But in this plan there are no co-sharers and no co-laborers. Christ is the Alpha and the Omega.

3. Again, the text is applicable to the Holy Bible. This book opens with an account of creation, which was the work of Christ's omnipotent hand. The whole object of the sacred volume is to reveal Jesus Christ to the world. All the events to which it refers in regard to human beings are of secondary importance. True, it contains many interesting histories of individuals—like Abraham, Isaac and Jacob, but they are in some way connected with Christ, and come into the history as mere episodes. Apart from him they are of little use.

This book, given by divine inspiration, tells us of the beginning of Christ on earth. It gives us the details of his mysterious life—his ignominious death—his resurrection from the grave—and his ascension into heaven, where he now sits at God's right hand as the High Priest of his people. All through it is Christ, Christ.

We are told that in ancient times a celebrated artist constructed a shield, and worked his name into it, so that it could not be erased without destroying the shield. So it is with Christ and the Bible. Take him out of it, and the whole woof is destroyed. He may be denounced as an impostor—the Bible may be pronounced a forgery by unbelievers, but none can deny, without doing violence to every logical process of reasoning, that its whole aim is to reveal the Mes-

siah. Therefore, Christ is the Alpha and Omega of the Bible.

4. Again, the text is applicable to the church. Jesus Christ is its head. Blot out his name, every religious institution is soulless, lifeless, less. Of what value is any rite or ceremony has no connection with human salvation? The whole Bible on the substance of which the church is founded, and it is the word of Christ. Look at the rites and ceremonies and laws prefiguring the Redeemer. Look at the prophecies, the Gospel narratives, the Acts, the Epistles, the Revelation of John, all referring to him—was and is, and is to come. They give us an account of the origin of the church. To merit sin the church may present even a contemptible appearance. On earth she may present the aspect of weakness. Suffering and trial and persecution may be her lot; yet under the leadership of Christ she is destined to a glorious end. To see merely the Alpha—the beginning. At last the work will be accomplished in this world; the deemed will all be gathered in. Amid the shouts of angels, stepping to the strains of celestial music she will march through the streets and enter into the blessed city whose builder and maker is God. Some of you will be seen in the grand procession with harps in your hands, golden crowns upon your heads; and when wing your flight through the pearly gates of jasper walls, you will see the old patriarchs, the apostles and the noble army of martyrs; none of them will be the Omega. Towering high above all, on the great white throne, you will see the Lord Jesus Christ—the Alpha and Omega of the church.

5. Again, the text is applicable to the spiritual life of the Christian. Your calling, brethren, your conversion, your justification, your hope, all are from Christ as the Alpha; he is the beginning of your life. Without him, you would never have known anything of your present comfort and joys. Deep down in the dust of depravity you would have lain forever. Of yourself you had no power to renew your own heart. It matters not why you were drawn; it was Christ who quickened your stupefied soul, and implanted in your heart the principle of life. He will not stop with merely placing you in the narrow way. He will be your conductor, and will lead you along the whole pathway till you reach the shores of eternal glory. "Lord, save me" is a cry, like that of Peter, of the penitent sinner at the beginning of his spiritual life; but when he comes to bid adieu to all earthly things, like Stephen, gazing into the open heavens, he claims in rapture, "Lord Jesus, receive my spirit." And this Christ is the Alpha and Omega, the beginning and the end.

6. Lastly, the text is applicable to the happiness and glory of heaven. To his people Christ gives eternal life. It begins while they dwell in the flesh. Often we who love the Lord, enjoy a foretaste of the blessedness which will at last be bestowed in all its fulness. We assemble for the prayer meeting and mingle our voices in the sweet songs of Zion; and we pray for the prosperity of the church and for grace to supply our individual wants. We meet in the Sabbath School and talk to the little ones about Jesus and his love. We come together in the pub-

(Continued on page 585)

Public Amusements

REV. A. C. DIXON, D. D., LONDON, ENGLAND.

(This sermon is one of the last Dr. Dixon preached in Moody Church, Chicago, before his departure to become pastor of the Metropolitan Tabernacle, London.)

Text: "I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure; and, behold, this also is vanity." Eccl. 2:1.

The things which amuse us do much toward molding our characters for good or evil. It is, therefore, needful that the young Christian should be as careful about his amusements as his duties. There are certain principles by which he may be guided.

Amusements that injure the body, weaken the mind, or corrupt the morals ought to be avoided. So with amusements that vitiate our joys. The German proverb says, "The good is enemy of the better and the best." Amusement, fun and pleasure may be good; but joy is better. Amusement is the dash of the spray, the sparkle on the surface; a joy is the flow of the deep current in the soul. We should not sacrifice the current for the spray or the sparkle. Whenever, therefore, we find that amusement is entrenching upon our joy, we should sacrifice amusement, that joy may be saved.

Amusements should always be avoided when they are associated with any great evil institution. The people of Israel played before the golden calf. Their play was associated with the evil institution of idolatry. Paul said that he could eat meat offered to idols, for he regarded an idol as nothing, and it would not, therefore, injure him. He had a right to eat, but he had the higher right which was the right to give up his personal right for the good of the weaker brother. He therefore determined to surrender this right and exercise the higher right of self-denial for the benefit of others.

Two men were in a boat above Niagara Falls. When they saw that the current was taking them down, by a bold stroke they reached the bank, and there on a tree was the placard, "No trespassing on these grounds." A farmer appeared with a fierce bulldog at his side, and one of the men was cruelly torn. The magistrate at Niagara used these words, which are worthy of a place on the fly-leaf of your Bible. "You had a right, sir, to placard your land, but in this case there was involved the higher right to surrender your right for the good of humanity, and, because you failed to do so, I send you to jail for thirty days." We may contend for the Christian privilege of indulging in certain things, while we forget the higher privilege of self-denial that we may have a larger influence for good.

A safe rule for the young convert is never to indulge in any amusement that links him with a great evil institution. Try the card table, the dance, and the theater by this test. The card table is a world-wide evil institution which you find in all countries, Christian and pagan. It is the gambler's instrument. It has been blackened by dishonesty, stained by murder and disgraced by innumerable wrecks of character.

A pack of cards is suggestive, not of an innocent game, but of a great foul institution which has been a curse to mankind. Shall I indulge, and thus link myself with this institution? Or

shall I deny myself, that I may not be suggestive of evil?

The square dance may be considered by some as an innocent pastime, if indulged in moderately, but in general, it may be said that dancing has become a world-wide institution of evil. The dance house cannot be described in polite society. Dancing is not only worldly, but in many of its forms it is desperately wicked. Its associations are malodorous. There may be pleasure in the physical response to music; shall I yield to it, and thus associate myself with a bad institution?

The theater as an institution is also bad. There are some moral plays, as well as some moral actors and actresses, but, so far as I can find, there is not a moral theater in the world. Edwin Booth determined to establish a moral theater, before whose footlights there should not be a display of spectacular obscenity. The result was that Booth's theater failed and paid five cents on the dollar.

Henry Irving determined that the Lyceum Theater should be moral, but the management had to change its quality to keep from bankruptcy. Mary Anderson left the stage, and declared that on moral grounds she did not wish her children to attend the theater. McCready would not allow his children to go to the theater. Edwin Forrest, after hearing Dr. Brantly in Augusta, Ga., preach a sermon denouncing the theater for its immorality, lingered after the service long enough to take the preacher by the hand, and say, "Sir, what you have said tonight is true, only you have not painted the picture as dark as it is."

There is a difference between pleasure in the midst of business, and making a business of pleasure. The pleasure-seeking spirit is a living death, for "she that liveth in pleasure is dead while she liveth." If you will turn to Job 21:12, you will find some of the results of this pleasure-seeking spirit. "Take the timbrel and harp, and rejoice at the sound of the organ. They spend their days in wealth, and in a moment go down to the grave. Therefore, they say unto God, Depart from us; for we desire not the knowledge of thy ways. What is the Almighty that we should serve him? and what profit shall we have if we pray unto him."

When the pleasure-seeking spirit fills a man's life he ceases to desire God. He says to him, "Depart from us." He sees no profit in prayer or in the service of the Almighty. Pleasure is his god, and he becomes vain and empty like the god he worships.

The picture of a pleasure-seeking life which is given us in the second chapter of Ecclesiastes is enough to startle one who desires to be something or do something in the world. Solomon was rich enough to have everything that he desired, and he set himself to seeking pleasure. The result was that he hated life and declared that "All is vanity and striving after wind."

Some one has described the palace of pleasure as a building "which has a gorgeous street entrance adorned with statuary and brilliant with variegated lights, and the passerby is lured in by strains of music. The exit is a dark, narrow, con-

Continued on page 604)

GENERAL INDEX—AUGUST

All matter not numbered as an illustration is indexed herewith.

Page.	Page.	Page.
Alpha and Omega—Crozier. 599	Illustrations from Recent Events560	Prayer meeting topics....5
Amusements, public —	Illustrations from the sermons of Alexander Mac-laren563	Present-Day Parables5
Dixon601	Illustrations on Bible reading562	Press, the power of the...5
Anarchists, how business makes577	Illustrative Department ..559	Problems of the Village and Country Churches5
Best of Recent Sermons...593	Interests and influences, our intertwining575	Publican and the sinner, the5
Burns' letter to a young friend576	Laborers, true—Tower595	Quotable Poetry5
Business ethics for preachers575	Labor Sunday material...596	Reform notes, international5
Children, talk to—Snell. 597	Law—Snell597	Religious poise, how may one obtain—Jowett5
China, the resurrection hope in far.....580	Levity567	Sabbath5
Christianity, contagious — Buell598	Mercenary, is the Evangel.586	Sermon, a communion—Crozier5
Communion Sunday568	Methods of Church Work.587	Sermon, children's — Farrar5
Died "En Route"—Lambdin596	Ministries, baby—Frazer. 594	Teachings of Jesus, the...5
Ecclesiastical Year564	Missionary, a viceroy's tribute to580	Texts and themes, suggestive5
Eye-glasses, the new—Farrar593	Moody ready to give up...576	Tobacco statistics5
Fellowship movement, what is the574	Dr. Morgan's junior church574	Truth goes marching on, the5
Garden, my576	Prayer Meeting Department581	Vote, let them5
"He Shall Do Well".....576	Prayer meeting, monthly topics573	What's in the Magazines ..5
Homiletic Department593		

SUBJECT INDEX FOR ILLUSTRATIONS. PAGES 559-570

Figures below refer to illustration number, not page numbers.

No.	No.	No.
Amusements corrupt morals, Sabbath688	Knowledge of God valid though partial664	Rest, better good for64
Attention, continued670	Lapse from sobriety and its results, a tiger trainer's.656	Rock, building on the....64
Bible appeals to all.....662	Love of God, keep in the..692	Sabbath, a sane67
Bible authoritative659	Lord's supper a sermon, the695	Sabbath, Admiral Farragut and the67
Bible, converted by the...663	Lord's supper, significance of693	Sabbath, help others to keep the68
Bible God's word657	Lord's supper, why should we come to the694	Sabbath rest, but don't be lazy, take67
Bible is a guide, the.....660	"Might have been, we".....668	Sabbath tragedy, a68
Bible only, why the651	Obedying the higher king...682	Saboon's legitimate fruit, the65
Bible preaching661	Opportunity, a painter's...646	Sign of the cross, the...63
Bible study658	"Pass, this also will".....669	'Statutes at large'67
Christian fellowship, upper room of691	"Passeth away, the world".672	Stick-at-ive-ness65
Convictions and courtesy, Japanese680	Pictures on memorial walls639	Sunday rest in the 20th century67
Crimson, made in654	Pray to, something to....641	Sunday work, the folly ...68
Days, clear681	Profanity, American642	Sympathy65
Diamonds, more important than649	Prosecute me, some one...689	Texts and themes, suggestive67
Example, the force of640	Quotations, timely686	Time, evidence of wasted..64
Four miles a day637	Railway and religion, the.636	Truth, the search for66
Flower-garden to potato-patch, from685	Remembering former condition644	Vision, the law of true...66
Go ye into all the world..650	Religion gives insight....674	Worship day, on64
God, drifting away from..673		
Hatred is forbidden, why.648		
Ingenuity, "fiendish"645		

SCRIPTURE TEXTS, ILLUSTRATED BY BOOKS. PAGES 559-570

Figures below refer to illustration numbers, not page numbers.

No.	No.	No.
Lev. 17:11654	Mark 10:30649	Gal. 5:19648
Deut. 5:15644	Mark 13:10650	Gal. 6:7655
Deut. 6:6, 7657	Luke 24:31, 32657	Eph. 6:7647
Josh. 1:8657	John 12:48655	Col. 3:8648
Psa. 89:47647	John 17:17651	2 Tim. 3:16,657
Psa. 119:105657	Acts 1:8650	Heb. 9:22654
Psa. 135:18651	Acts 1:12-14691	1 Pet. 1:6-7646
Prov. 19:19648	Acts 13:2650	1 Pet. 2:17653
Prov. 23:21656	Acts 20:32657	1 John 4:7653
Isa. 5:11656	Rom. 1:25651	Jude 1:21692
Isa. 5:22, 23655	1 Cor. 15:41649	Rev. 1:10677
Matt. 5:44648	1 Cor. 16:9646	Rev. 3:8646



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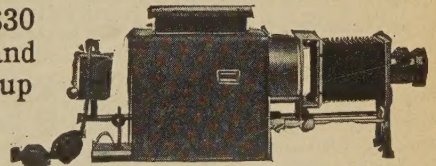
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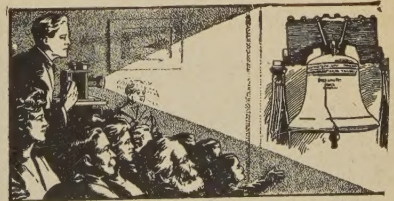
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Public Amusements

(Continued from page 601)

cealed rearward, which leads into the field where swine are kept."

As a gentleman entered the theater several years ago, the usher beckoned him with the words, "This is the way to the pit." The word "pit" was so suggestive that the man turned and left the theater in haste. However beautiful the entrance to the pleasure-seeking life, and however entrancing the music, the exit is into the swine field, and near the swine field is the precipice over which sooner or later we fall into the pit.

The danger is that the pleasure-seeking spirit may displace the serious work of life. In the parable of the sower, the seed was "choked by the pleasures of this life," and when one makes up his mind that the end of life is simply to have a good time, duty is neglected, sacred obligations are ignored, business lags, the prospects of life wither and the end is despair. Here is a good place to hold the red flag of danger.

When the Duke of Orleans was in this country he happened to be in a small village when a circus was there. He could not obtain dinner or any sort of service. The people of the hotel informed him that no one would work that day, for everybody was going to the show. Such a holiday once in a while might produce little harm, but suppose that village should decide to quit work and attend the show every day; the result would be stagnation and death.

Just so with the life of a man who allows pleasure to displace business, who lets fun and frolic swallow up the serious duties of life. The

There are so many stories circulated about the decadence of Bible study, the ignorance of the Bible exhibited by the young, and the misuse of the Bible, etc., etc., that many Christian people have come to accept what is mere rumor, as fact. To show how little foundation there is for such statements, we are pleased to give the following account:

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Romans became so greedy for amusement that they demanded great outlay in purchasing wild animals and gladiators for their enjoyment in the arena. This pleasure-seeking spirit so enervated the people of Rome that they became an easy prey to the serious Northmen who came down upon them.

As with the nation, so with the individual. Pleasure-seeking weakens character and makes easy for us to be captured and destroyed by evil habits. I have read of some cavalrymen who during five or six years of rest taught the horses to dance to the music of the band. It was great sport, but when they were riding in battle and the band began to play, hoping to inspire the soldiers, the horses stopped in their charge and began to dance. The result was that the enemy swept down upon them and conquered them.

After Napoleon Bonaparte had killed the Duke of Enghien the indignation of the French people was so intense that there was danger of a revolution. The wily emperor quieted their consciences by producing for them the most magnificent ball that Paris had ever seen. They rushed to the theater and forgot their grievances. It is naïf for conscience to assert itself when the pleasure-seeking spirit is master.

Everything that any one ought to enjoy, the Christian may enjoy. What is sinful is hurtful to body, mind or soul should not be indulged in by any one, and such indulgence displaces a pure enjoyment. If the young Christian will take Jesus Christ as the umpire of his life, submitting to him his pleasure as well as his duties, his life will be full of light, and the shadows that come will only refresh.

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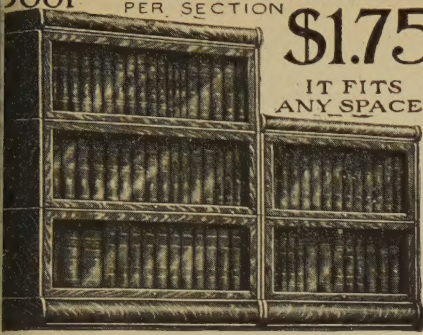
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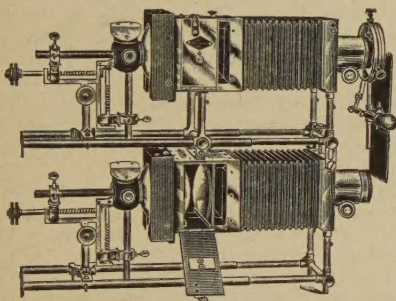
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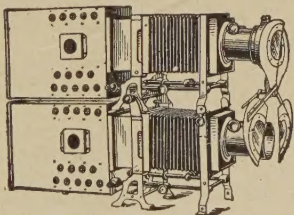
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Writing of the child, Mr. Ayer says:

"You head him head-first at the world,

Heart made prisoner, brain unfurled,

Shape him pretty much all head,

As if such were the best of him.

While as for all the rest of him,

His God-side, half as good as dead."

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The Season's Loves.

Who loves the trees best?

"I," said the Spring.

"Their leaves so beautiful

To them I bring."

Who loves the trees best?

"I," Summer said,

"I give them blossoms,

White, yellow, red."

Who loves the trees best?

"I," said the Fall,

"I give luscious fruits,

Bright tints to all."

Who loves the trees best?

"I love them best,"

Harsh Winter answered,

"I give them rest."

—Unidentified.